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THE BOOK

OF

COMMON PRAYER,

AND ADMINISTRATION OF THE

SACRAMENTS,

AND OTHER

RITES AND CEREMONIES,

AS REVISED AND PROPOSED TO THE USE OF

The Protestant Episcopal Church,

AT A CONVENTION OF THE SAID CHURCH

IN THE STATES OF NEW-YORK, NEW-JERSEY, PENNSYLVANIA, DELAWARE, MARYLAND, VIRGINIA, AND SOUTH-CAROLINA,

Held in Philadelphia, from September 27th to October 7th, 1785.

PHILADELPHIA, PRINTED:
LONDON,
RE-PRINTED FOR J. DEBRETT,
OPPOSITE BURLINGTON HOUSE, PICCADILLY.
M,DCC,LXXXIX.

EXTRACT FROM THE MINUTES OF THE CONVENTION.

RESOLVED, That a Committee be appointed to publish the Book of Common Prayer with the alterations, as well those now ratified in order to render the Liturgy consistent with the American revolution and the constitutions of the respective states, as the alterations and new offices recommended to this Church; and that the Book be accompanied with a proper Preface or Address, setting forth the reason and expediency of the alterations; and that the committee have the liberty to make verbal and grammatical corrections; but in such manner, as that nothing in form or substance be altered.

Agreeably to the above Resolve, the BOOK OF COMMON PRAYER, as proposed by the Convention, is now published by their Committee.

I, JONATHAN BAYARD SMITH, Prothonotary of the Court of Common Pleas of the county of *Philadelphia*, do certify that Messieurs *Hall* and *Sellers*, printers and assignees, have entered, according to act of Assembly, a book, entitled "The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies, as revised and proposed for the Use of the Protestant Episcopal Church; at a Convention of the said Church in the States of New-York, New-Jersey, Pennsylvania, Delaware, Maryland, Virginia and South-Carolina, held in *Philadelphia*, from *September* 27th to *October* 7th, 1785." J. B. SMITH

April 1, 1786.

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I HEREBY certify that this Prayer-Book, now reissued by the Reformed Episcopal Church, is—with the exception of the omitted portions, namely, the Visitation Office, the *Proposed* Articles of Religion, in which the original number was reduced to twenty, and the metrical Psalms—an exact reprint of the English edition of 1789. It will be subjected to revision before being finally set forth for general use. The nature of this revision will be understood by a reference to the following "Declaration of Principles" and "Provisional Rules" adopted in General Council, December 2d, 1873:

DECLARATION OF PRINCIPLES.

I.

The Reformed Episcopal Church, holding the faith once delivered unto the saints, declares its belief in the Holy Scriptures of the Old and New Testaments as the word of God, and the sole rule of Faith and Practice; in the Creed "commonly called the Apostles' Creed;" in the Divine institution of the Sacrament of Baptism and the Lord's Supper, and in the doctrines of grace, substantially as they are set forth in the Thirty-nine Articles of Religion.

II.

This Church recognizes and adheres to Episcopacy, not as of Divine right, but as a very ancient and desirable form of Church polity.

III.

This Church retaining a liturgy which shall not be imperative or repressive of freedom in prayer, accepts the Book of Common Prayer, as it was revised, proposed, and recommended for use by the General Convention of the Protestant Episcopal Church A.D. 1785, reserving full liberty to alter, abridge, enlarge, and amend the same as may seem conducive to the edification of the people, "provided that the substance of faith be kept entire."

IV.

The Church condemns and rejects the following erroneous and strange doctrines as contrary to God's Word:

First—That the Church of Christ exists only in one order or form of ecclesiastical polity.

Second—That Christian ministers are priests in another sense than that in which all believers are a "royal priesthood."

Third—That the Lord's Table is an altar on which an obla-

tion of the Body and Blood of Christ is offered anew to the Father.

Fourth—That the presence of Christ in the Lord's Supper is a presence in the elements of bread and wine.

Fifth—That regeneration is inseparably connected with baptism.

PROVISIONAL RULES.

1. Ministers in good standing in other churches shall be received into this church on letters of dismission, without reordination, they sustaining a satisfactory examination on such points as may hereafter be determined, and subscribing to the doctrine, discipline, and worship of this church.

2. All ordinations of Bishops and other ministers in this church shall be performed by one or more Bishops with "the laying on of hands of the presbytery."

3. Communicants in good standing in other Evangelical Churches shall be received on presentation of a letter of dismissal, or other satisfactory evidence.

GEORGE DAVID CUMMINS,
Bishop of the Reformed Episcopal Church.

NEW-YORK, December 8th, 1873.

THE CONTENTS OF THIS BOOK.

1. The Preface.
2. Tables of the Moveable and Immoveable Feasts, and of the Days of Fasting and Abstinence through the whole Year.
3. Tables of Lessons of Holy Scripture, to be read at Morning and Evening Prayer, throughout the Year.
4. Tables for finding the Holy-Days.
5. The Order for Daily Morning Prayer.
6. The Order for Daily Evening Prayer.
7. Prayers and Thanksgivings upon several Occasions, to be used before the two final Prayers of Morning and Evening Service.
8. Collects that may be said after the Collects of Morning or Evening Prayer, or Communion, at the Discretion of the Minister.
9. The Order for the Administration of the Lord's Supper, or Holy Communion.
10. The Collects, Epistles, and Gospels, to be used throughout the Year.
11. The Ministration of Public Baptism of Infants, to be used in the Church.
12. The Ministration of Private Baptism of Children in Houses.
13. The Ministration of Baptism to such as are of riper Years, and able to answer for themselves.
14. A Catechism; that is to say, an Instruction to be learned by every Person before he be brought to be confirmed by the Bishop.
15. The Order of Confirmation, or laying on of Hands upon those who are baptized, and come to Years of Discretion.
16. The Form of Solemnization of Matrimony.
18. The Communion of the Sick.
19. A Form of Prayer for the Visitation of Prisoners.

20. The Order for the Burial of the Dead.
21. Forms of Prayer to be used at Sea.
22. A Form of Prayer and Thanksgiving to Almighty God, for the inestimable Blessings of Religious and Civil Liberty; to be used yearly on the Fourth Day of July, unless it happen to be on Sunday, and then on the Day following.
23. A Form of Prayer and Thanksgiving to Almighty God, for the Fruits of the Earth and all the other Blessings of his merciful Providence; to be used yearly on the first Thursday in November.
25. The Psalter: selected from the Psalms of David.
26. Psalms fitted to the Tunes used in Churches, selected from the Psalms of David; Portions of which are to be sung at suitable Times in Divine Service, according to the Discretion of the Minister.

THE PREFACE.

IT is a most invaluable part of that blessed "*liberty wherewith* CHRIST *hath made us free*"—that, in his worship, different *forms* and *usages* may without offence be allowed, provided the *substance of the faith* be kept entire; and that, in every Church, what cannot be clearly determined to belong to *doctrine* must be referred to *discipline;* and, therefore, by common consent and authority may be altered, abridged, enlarged, amended, or otherwise disposed of, as may seem most convenient for the edification of the people, "according to the various exigencies of times and occasions."

The CHURCH OF ENGLAND, to which the Protestant Episcopal Church in these States is indebted, under GOD, for her first foundation and a long continuance of nursing care and protection, hath in the preface of her book of common prayer laid it down as a rule, that—"The particular forms of divine worship, and the rites and ceremonies appointed to be used therein, being things in their own nature indifferent and alterable, and so acknowledged,

it is but reasonable that, upon weighty and important considerations, according to the various exigencies of times and occasions, such changes and alterations should be made therein, as to those who are in place of authority should, from time to time, seem either necessary or expedient."

This is not only the doctrine of the Church of England, and other *Protestant* Churches, but likewise of the *Church of Rome;* which hath declared, by the *Council of Trent— "That the Church always had a power of making such constitutions and alterations in the dispensation of the *Sacraments*, provided their substance be preserved entire, as, with regard to the variety of circumstances and places, she should judge to be most expedient for the salvation of the receivers, or the veneration of the Sacraments themselves."

The Church of England has, not only in her *preface*, but likewise in her *articles*† and *homilies*,‡ declared the necessity and expe-

* Declarat (sancta synodus) hanc potestatem perpetuo in ecclesia fuisse; ut in *sacramentorum* dispensatione, salva illorum substantia, ea statueret vel mutaret quæ *suscipientium* saluti, seu ipsorum *sacramentorum* venerationi, pro rerum, temporum et locorum varietate, magis expedire judicaverit. *Sess.* 21. *cap.* 2. *Concil. Trident.* And agreeably to this, their *Breviary* and *Missal* have been frequently reviewed; the *Breviary* heretofore *three times* in the short space of sixteen years only.

† "It is not necessary that traditions and ceremonies be in all places one, or utterly alike, for at all times they have been divers, and may be changed according to the diversity of countries, times, and manners; so that nothing be ordained against God's word; [And therefore] every particular or national Church hath authority to ordain, change, and abolish ceremonies or rites of the Church, ordained only by man's authority; so that all things be done to edifying." *Art.* 34.

‡ "God's Church ought not, neither can it be so tied to any

diency of occasional alterations and amendments in her forms of public worship; and we find accordingly, that seeking to "keep the happy *mean* between too much *stiffness* in *refusing* and too much *easiness* in *admitting* variations in things once advisedly established, she hath, in the reign of several * princes, since the first compiling of her *liturgy* in the time of Edward the Sixth, upon just and weighty considerations her thereunto moving, yielded to make such alterations in some particulars, as in their respective times were thought convenient: yet so as the main body and essential parts of the same (as well in the chiefest materials, as in the frame and order thereof) have still been continued firm and unshaken."—

"Her general aim in these different *reviews* and *alterations* hath been (as she further declares in her said preface) to do that which, according to her best understanding, might most tend to the preservation of *peace* and *unity* in the Church; the procuring of reverence, and the exciting of piety and devotion in the worship of God; and (finally) the cut-

orders now made, or hereafter to be made and devised, by the authority of man, but that it may, for just causes, alter, change or mitigate—yea recede wholly from, and also break them"—&c. And again—"The Church is not bound to observe any order, law or decree made by man to prescribe a form of RELIGION; but hath full power and authority from God to change and alter the same, when need shall require." *Homily on Fasting, Part I.*

* The Liturgy, in sundry particulars, hath been reviewed—altered and amended about *eight* different times, from its first publication, according to act of parliament in 1594; and its last review was in 1661, as it now stands, according to the *Act of Uniformity.*

ting off occasion, from them that seek occasion, of cavil or quarrel against her liturgy." And the necessity and expediency of the several variations made from time to time (whether by alteration, addition, or otherwise) she states chiefly under the following heads: viz.

1st. *For the better direction of them that are to officiate in any part of divine service; which is chiefly done in the* CALENDARS *and* RUBRICKS.

2d. *For the more proper expressing of some words or phrases of ancient usage in terms more suitable to the language of the present times; and the clearer explanation of some other words and phrases that were of a doubtful signification, or otherwise liable to misconstruction;* or

3d. *For a more perfect* RENDERING (*or translation*) *of such portions of holy scripture as are inserted into the liturgy* (*and made a part of the daily service*)*; with the addition of some* OFFICES, PRAYERS AND THANKSGIVINGS, *fitted to special occasions.*

If, therefore, from the reasons above set forth (namely the change of times and circumstances, and the fluctuation of our language itself), so many different reviews, alterations, and amendments, were found necessary in the first *hundred and twelve* years after the *Reformation;* it could not be expected, but (the same causes and reasons still operating) some subsequent *reviews*, alterations and amendments would not only be found necessary, but be earnestly desired by many true members of the Church, in the course of at least *one hundred* and *twenty* years more.

And we accordingly find that in less than *thirty* years after the last review in 1661 (viz. on the 13th of September 1689) a commission for a further review of the liturgy and canons, &c. was issued out to a number of bishops and other divines; "than whom (it hath been truly acknowledged) the Church of England was never, at any one time, blessed with either wiser or better, since it was a Church."

The chief matters proposed for a *review* at that time, and which have been since repeatedly *proposed* and stated under the decent and modest form of *queries*, are included under the following heads:

1st. Whether the *public service* on Sunday mornings be not of too *great length*, and tends rather to diminish than encrease devotion, especially among the lukewarm and negligent?

2d. Whether it might not be conveniently *contracted*, by omitting all unnecessary *repetitions* of the same prayers or subject matter; and whether a better adjustment of the necessary parts of the three different services, usually read every Sunday morning in the Church, would not render the whole frame of the service more uniform, animated and compleat?

3d. Whether the old and new translations of the psalms ought not to be compared, in order to render both more agreeable to each other and to their divine original; so as to have but one translation, and that as compleat as possible?

4th. Whether *all the* PSALMS of David are applicable to the state and condition of *christian societies*, and ought to be read *promiscu-*

ously as they now are; and whether some other method of reading them might not be appointed, including a *choice* of psalms and hymns, as well for ordinary use, as for the *festivals* and *fasts*, and other special occasions of public worship?

5th. Whether the subject matter of our *psalmody* or *singing* psalms should not be extended beyond those of David, which include but a few heads of *christian worship*, and whether much excellent matter might not be taken from the New Testament, as well as some parts of the Old Testament, especially the prophets; so as to introduce a greater variety of *anthems* and *hymns*, suited to the different festivals and other occasions of daily worship, private as well as public?

6th. Whether, in particular, a psalm or anthem should not be adapted to and sung at the celebration of the *Eucharist*, as was the primitive practice, and that recommended in our first liturgy?

7th. Whether all the lessons which are appointed to be read in the ordinary course are well chosen; and whether many of them may not be subject to one or more of the following objections, viz.—1. Either inexpedient to be read in mixt assemblies; or 2. Containing genealogies and passages either obscure, or of little benefit to be read in our congregations; or 3. Improperly divided; sometimes abrupt and unconnected in their beginning, as having respect to something that hath gone before; and sometimes either too *short* or

too *long*, and *apocryphal lessons* included among the number?

8th. Whether our epistles and gospels are all of them well selected; and whether after so many other portions of scripture they are necessary, especially unless the first design of inserting them, viz. as introductory to the communion, should be more regarded, And the communion be again made a daily part of the service of the Church?

9th. Whether our *collects*, which in the main are excellent, are always suited to the epistles and gospels; and whether too many of them are not of one sort, consisting of the same kind of substance? And whether there is any occasion of using the collect for the day twice in the same service?

10th. Whether the Athanasian creed may not, consistently with *piety*, *faith* and *charity*, be either wholly omitted, or left indifferent in itself?

11th. Whether our catechism may not require illustration in some points and enlargement in others; so that it may not only be rendered fit for children, but a help to those who become candidates for confirmation? And whether all the other offices, viz. the litany, the communion office, the offices of confirmation, matrimony, visitation of the sick, churching of women, and more especially those of baptism, burial and communion, do not call for a review and amendment in sundry particulars?

12th. Whether the calendars and rubricks do not demand a review and better adjust-

ment; and whether any *words* and *phrases* in our common prayer, which are now less intelligible or common, or any way changed in their present acceptation from their original sense, should be retained? And whether others should not be substituted which are more modern, intelligible, and less liable to any misapprehension or misconstruction?

13th. Whether the *articles of religion* may not deserve a *review*; and the subscription to them and the common prayer be contrived after some other manner, less exceptionable than at present?

These are the principal matters which have been long held up for public consideration, as still requiring a review in the book of common prayer; and altho' in the judgment of the Church, there be nothing in it "contrary to the word of God, or to sound doctrine, or which a godly man may not submit unto, or which is not fairly defensible, if allowed such just and favourable construction as in common equity ought to be allowed to all human compositions;" yet, upon the principles already laid down, (namely "the promoting of *peace* and *unity* in the church, the exciting of *piety* and *devotion*, and the removing, as far as possible, of all occasion of cavil or quarrel against the liturgy,") the pious and excellent divines who were commissioned in 1689, proceeded to the execution of the great work assigned them. They had before them all the exceptions which had, since the act of uniformity, been at any time made against any parts of the church service, which

are chiefly set forth in the foregoing *queries*. They had likewise many propositions and advices, which had been offered at several times by some of the most eminent bishops and divines upon the different heads in question. Matters were well considered, freely and calmly debated; and all was digested into *one entire* * *correction* of every thing that

* It will, without doubt, be agreeable to the members of our Church, and those who esteem our *liturgy* and public service, to have at least a general account of the alterations and amendments which were desired and designed by such great and good men as Archbishop *Tillotson* and others, whose names are in the following account taken from Bishop *Burnet*, who was also in the commission, and from Dr. *Nichols*.

"They began with reviewing the liturgy; and first they examined the calendar; in which, in the room of the *apocryphal* lessons, they ordered certain chapters of canonical scripture to be read, that were more for the peoples edification. The *Athanasian* creed being disliked by many persons on account of the damnatory clause, it was left at the minister's choice to use or change it for the Apostles creed. New *collects* were drawn up more agreeable to the *epistles* and *gospels*, for the whole course of the year, and with a force and beauty of expression capable of affecting and raising the mind in the strongest manner. The first draught was by Dr. PATRICK, who was esteemed to have a peculiar talent for composing prayers. Dr. BURNET added to them yet further force and spirit. Dr. STILLINGFLEET then examined every word in them with the exactest judgment. Dr. TILLOTSON gave them the last hand, by the free and masterly touches of his flowing eloquence. Dr. KIDDER, who was well versed in the oriental languages, made a new translation of the psalms, more conformable to the original. Dr. TENNISON, having collected the words and expressions throughout the liturgy, which had been excepted against, proposed others in their room, which were more clear and plain." Other things were likewise proposed, as that the *cross* in baptism might be either used or omitted at the choice of the parents; and it is further added from other certain accounts, "that if any refused or scrupled to receive the Lord's Supper *kneeling*, it may be administered to them in their pews; that a *rubrick* be made, declaring the intention of the *Lent* fasts to consist only in extraordinary acts of devotion, not in distinction of *meats*; that the *absolution* may be read by a deacon; the word *priest* to be changed into *minister*; the *Gloria Patri* not to be repeated at the end of every psalm, but of all appointed for morning and evening—that the words in the *Te Deum*, *Thine honourable, true and only Son*, be changed into *Thine only begotten Son*; that the *Benedicite* be changed into the 128th psalm, and other psalms appointed for the *Benedictus* and *Nunc Dimittis*;

seemed liable to any just objection. But this great and good work miscarried at that time, and the civil authority in Great Britain hath not since thought it proper to revive it by any new commission.

But when, in the course of divine providence, these American States became *independent* with respect to civil government, their *ecclesiastical independence* was necessarily included; and the different religious denominations of christians in these states were left at full and equal liberty to model and organize their respective Churches and forms of worship and discipline, in such manner as they might judge most convenient for their future prosperity, consistently with the constitution and laws of their country.

The attention of this Church was, in the first place, drawn to those alterations in the liturgy which became necessary in the *prayers* for our civil rulers, in consequence of the revolution; and the principal care herein was to make them conformable to what ought to be the proper end of all such prayers, namely, that "*rulers* may have grace, wisdom and understanding to execute justice and to maintain truth; and that the *people* may lead quiet and peaceable lives, in all godliness and honesty."

But while these alterations were in *review* before the late CONVENTION, they could not but, with gratitude to God, embrace the happy occasion which was offered to them (uninflu-

that if any desire to have *godfathers* and *godmothers* omitted, their children may be presented in their own names," &c.

enced and unrestrained by any worldly authority whatsoever) to take a further review of the *public service*, and to propose to the *Church* at large such other alterations and amendments therein as might be deemed expedient; whether consisting of those which have been heretofore so long desired by many, or those which the late change of our circumstances might require, in our religious as well as civil capacity.

By comparing the following book, as now *offered* to the Church, with this *preface* and the *notes* annexed, it will appear that most of the amendments or alterations which had the sanction of the *great divines* of 1689, have been adopted, with such others as are thought reasonable and expedient.

The service is arranged so as to stand as nearly as possible in the *order* in which it is to be read. A *selection* is made both of the *reading* and *singing* psalms, commonly so called. Wherever the Bible-translation of the former appeared preferable to the old translation, it hath been adopted; and in consequence of the new selection, a new division and considerable abridgement of the daily portions to be read became necessary; and as the "Glory be to the Father," &c. is once said or sung before the reading of the psalms in Morning and Evening prayer, it was conceived that, in order to avoid repetition, the solemnity would be encreased by allowing the minister to conclude the portion of the psalms which is at any time read, with that excellent doxology somewhat shortened, "Glory to God on high,"

&c. especially when it can be properly sung. With respect to the *psalmody* or *singing psalms*, for the greater ease of chusing such as are suited to particular subjects and occasions, they are disposed under the several *metres* and the *few* general heads to which they can be referred; and a *collection of hymns* are added, upon those *evangelical* subjects and other heads of christian worship, to which the psalms of *David* are less adapted, or do not generally extend.

It seems unnecessary to enumerate particularly all the different alterations and amendments which are proposed. They will readily appear, and it is hoped the reason of them also, upon a comparison of this with the former book. The *Calendar* and *Rubricks* have been altered where it appeared necessary, and the same reasons which occasioned a table of *first lessons* for Sundays and other Holy-days, seemed to require the making of a table of *second lessons* also, which is accordingly done. Those for the morning are intended to suit the several seasons, without any material repetition of the epistles and gospels for the same seasons; and those for the evening are selected in the order of the sacred books. Besides this, the table of first lessons has been reviewed; and some new chapters are introduced on the supposition of their being more edifying; and some transpositions of lessons have been made, the better to suit the seasons.

And whereas it hath been the practice of the Church of England to set apart certain days

of thanksgiving to Almighty God for signal mercies vouchsafed to that Church and nation, it hath here also been considered as conducive to godliness that there should be two *annual* solemn days of prayer and thanksgiving to Almighty God set apart; viz. the fourth DAY OF JULY, commemorative of the blessings of *civil and religious* liberty in the land wherein we live; and the *first Thursday* of November for the *fruits of the* earth: in order that we may be thereby stirred up to a more particular remembrance of the signal mercies of God towards us; the neglect of which might otherwise be the occasion of licentiousness, civil miseries and punishments.

The case of such unhappy persons as may be imprisoned for debt or crimes claimed the attention of this Church; which hath accordingly adopted into her liturgy the form for the visitation of prisoners in use in the church of Ireland.

In the creed commonly called the *Apostles creed*, one clause* is omitted, as being of uncertain meaning; and the *articles* of *religion* have been reduced in number; yet it is humbly conceived that the doctrines of the Church of England are preserved entire, as being judged perfectly agreeable to the gospel.

* The clause meant is, "*Christ's* descent into hell," which as Bishop *Burnet*, Bishop *Pearson*, and other writers inform us, is found in no creed, nor mentioned by any writer, until about the beginning of the 5th century; and in the first creeds that have this clause or article, that of Christ's *burial* not being mentioned in them, it follows that they understood the descent into *hell* only of his burial or descent into the grave, as the word is otherwise translated in the Bible. The Nicene creed hath only the burial, and the Athanasian only the descent into hell.

It is far from the intention of this Church to depart from the Church of England any farther than local circumstances require, or to deviate in any thing essential to the true meaning of the Thirty-nine Articles; although the number of them be abridged by some variations in the mode of expression, and the omission of such articles as were more evidently adapted to the times when they were first framed and to the political constitution of England.

And now, this important work being brought to a conclusion, it is hoped the whole will be received and examined, by every true member of our Church and every sincere Christian, with a meek, candid, and charitable frame of mind, without prejudice or prepossessions; seriously considering what *Christianity* is, and what the truths of the Gospel are; and earnestly beseeching Almighty God to accompany with his blessing every endeavour for promulgating them to mankind in the clearest, plainest, most affecting, and majestic manner, for the sake of Jesus Christ, our blessed Lord and Saviour.

¶ TABLES OF THE MOVEABLE AND IMMOVEABLE FEASTS,

AND OF THE DAYS OF FASTING AND ABSTINENCE, THROUGH THE WHOLE YEAR.

A TABLE OF THE FEASTS

THAT ARE APPOINTED TO BE OBSERVED IN THIS CHURCH THROUGHOUT THE YEAR.

All Sundays in the year.
The Circumcision of our Lord JESUS CHRIST.
The Epiphany.
Monday and Tuesday in Easter Week.
The Ascension of our Lord JESUS CHRIST.
Monday and Tuesday in Whitsun-Week.
The Nativity of our Lord JESUS CHRIST.

A TABLE OF OTHER FEASTS

WHICH MAY BE OBSERVED IN THIS CHURCH.

The Conversion of St. Paul.
The Purification of the Blessed Virgin.
St. Matthias the Apostle.
The Annunciation of the Blessed Virgin.
St. Mark the Evangelist.
St. Philip and St. James, the Apostles.
St. Barnabas.
The Nativity of St. John Baptist.
St. Peter the Apostle.
St. James the Apostle.
St. Bartholomew the Apostle.
St. Matthew the Apostle.
St. Michael and All Angels.
St. Luke the Evangelist.
St. Simon and St. Jude, the Apostles.
All Saints.
St. Andrew the Apostle.
St. Thomas the Apostle.
St. Stephen the Martyr.
St. John the Evangelist.
The Holy Innocents.

DAYS OF FASTING OR ABSTINENCE,

APPOINTED TO BE OBSERVED IN THIS CHURCH.

Ash-Wednesday. *Good-Friday.*

OTHER DAYS OF FASTING OR ABSTINENCE

WHICH MAY BE OBSERVED IN THIS CHURCH.

I. The Forty Days of Lent.
II. The *Wednesday*, *Friday*, and *Saturday* after the first *Sunday* in Lent, the *Feast of Pentecost*, *September* 14, and *December* 13.
III. The *Monday*, *Tuesday*, and *Wednesday* before the *Festival of the Ascension*.
IV. All the *Fridays* in the *Year*, except *Christmas Day*.

CERTAIN SOLEMN DAYS,

FOR WHICH PARTICULAR SERVICES ARE APPOINTED.

I. The fourth day of *July*, unless it happen on *Sunday*, and then on the day following; to be observed with prayer and thanksgiving to Almighty God, for the inestimable blessings of religious and civil liberty.
II. The first *Thursday* in *November*; to be observed with prayer and thanksgiving to Almighty God, for the fruits of the earth and all the other blessings of a merciful providence.

¶ TABLES OF LESSONS OF HOLY SCRIPTURE,

TO BE READ AT MORNING AND EVENING PRAYER THROUGHOUT THE YEAR.

¶ *Note*, That on the *Sundays* and other *Holy-Days*, the Lessons which are according to the Calendar, shall be omitted.

A TABLE OF LESSONS FOR SUNDAYS AND OTHER HOLY-DAYS,

APPOINTED TO BE OBSERVED IN THIS CHURCH.

HOLY-DAYS.	MORNING.		EVENING.	
	FIRST LESSON.	SEC'D LESSON.	FIRST LESSON.	SEC'D LESSON.
1 *S. in Advent.*	Isaiah 1	Luke 1 to v. 39	Isaiah 2	Romans 12
2	5	v. 39	24	13
3	25	3 to v. 19	26	14
4	30	Mat. 3 to v. 13	32	1 Corinthians 1
Nativity.	9 to v. 8	Luke 2 to v. 15	7 v. 10 to 17	Titus 3 v. 4 to 9
1 *Sun. af. Chr.*	35	v. 25	38	1 Corinthians 2
Circumcision.	Gen. 17	Romans 2	Deut. 10 v. 17	Colossians 2
2 *Sun. af. Chr.*	Isaiah 41	2	Isaiah 43	2
Epiphany.	60	11	49	John 2 to v. 12
1	44	Matth. 2 v. 13	46	1 Corinth. 13
2	51	John 1 v. 29	53	15
3	55	Matth. 4 v. 12	56	2 Corinth. 4
4	57	Lu. 4 v. 14 to 33	58	5
5	59	Matthew 5	64	Galatians 2
6	65	6	66	3
Septuagesima.	Jeremiah 6	7	Jeremiah 22	Ephesians 1
Sexagesima.	30	Luke 7 v. 19	31	2
Quinquagesima	35	Mark 6 v. 14	36	3
Ash Wednes.	Isaiah 58	Lu. 5 v. 27 to 36	Jonah 3	2 Pet. 3 to v. 15
1 *S. in Lent.*	Ezekiel 2	Matthew 10	Ezekiel 13	Ephesians 4
2	14	Luke 10 to v. 23	18	5
3	20	Mark 9 to v. 14	24	6
4	Micah 6	Luke 19 v. 28	Habakkuk 2	Philippians 2
5	Daniel 2	21	Daniel 7	3,
6	9	Matthew 26	Malachi 3 & 4	Heb. 5 to v. 11
Good-Friday.	Gen. 22 to v. 20	John 18	Isaiah 53	1 Peter 2
Easter-Day.	Exo. 12 to v. 37	Romans 6	Exodus 12 v. 37	Acts 2 v. 22
Monday.	Daniel 12	Matthew 28	Job 19	3
Tuesday.	Isa. 26 to v. 20	Luke 24 to v. 13	Isaiah 52	1 Corinth. 15
1 *S. af. Easter.*	Proverbs 1	Acts 1	Proverbs 2	Colossians 1
2	3	3	8	2
3	11	4 to v. 34	12	3
4	13	5 v. 17	14	1 Thessalon. 4
5	15	6	16	5
Ascension-Day.	2 Kin. 2 to v. 15	Luke 24 v. 44	2 Kin. 2 v. 15	Eph. 4 to v. 17
1	Proverbs 17	John 17	Proverbs 19	2 Th. 3 to v. 17
Whit-Sunday.	Deu. 16 to v. 18	Acts 10 v. 34	Isaiah 11	Acts 19 to v. 21
Monday.	Gen. 11 to v. 10	1 Corinth. 12	Nu. 11 v. 16 to 30	1 Cor. 14 to v. 26
Tuesday.	1 Sam. 19 v. 18	1 Th. 5 v. 12 to 24	Deuteronomy 30	1 John 4 to v. 14
Trin. Sunday.	Genesis 1	Matthew 3	Genesis 2	5
1	3	Acts 9 to v. 32	6	1 Timothy 6
2	9 to v. 20	10	15 to v. 19	2 Timothy 2
3	37	11	42	3 & 4 to v. 9
4	43	14	45	Tit. 2 & 3 to v. 9
5	49	15	50	Hebrews 10
6	Exodus 3	17	Exodus 5	11
7	9	20	10	12
8	12	24	14	13
9	Numbers 16	26	Numbers 20	James 1
10	23	28	24	2
11	Deut. 4 to v. 41	Matthew 18	Deuteronomy 5	3
12	6	19	7	4
13	8	23	9	5
14	33	25	34	1 Peter 1

A TABLE OF LESSONS FOR SUNDAYS AND OTHER HOLY-DAYS

APPOINTED TO BE OBSERVED IN THIS CHURCH.

HOLY-DAYS.	MORNING.		EVENING.	
	FIRST LESSON.	SEC'D LESSON.	FIRST LESSON.	SEC'D LESSON.
15	Joshua 23	Luke 12	Joshua 24	2
16	1 Samuel 12	13	1 Sam. 16 to v. 14	3
17	1 Ch. 11 to v. 20	14	1 Chronicles 17	4
18	2 Chronicles 6	15 v. 11	2 Chronicles 7	5
19	1 Kings 12	20	1 Kings 13	2 Peter 1
20	18	John 3	19	2
21	2 Kings 5	7	2 Kings 19	3
22	22	8 to v. 46	23 to v. 26	1 John 2
23	23 v. 36 & c. 24	9	25	3
24	Daniel 3	10	Daniel 6	4
25	Ezra 1	11	Ezra 3	5
26	6	15	7 v. 6	Jude

A TABLE OF LESSONS FOR OTHER HOLY-DAYS

WHICH MAY BE OBSERVED IN THIS CHURCH.

Note, These Lessons shall always be for the *Days* on which the said *Holy-Days* fall.

HOLY-DAYS.	MORNING.	EVENING.
St. Andrew.	Proverbs 20	Proverbs 21
St. Thomas the Apostle.	23	24
St. Stephen.		
1 Lesson.	28	Ecclesiastes 4
2 Lesson.	Acts 6 v. 8 & c. 7 to v. 30	Acts 7 v. 30 to v. 55
St. John.		
1 Lesson.	Ecclesiastes 5	Ecclesiastes 6
2 Lesson.	Revelation 1	Revelation 22
Innocents Day.	Jeremiah 31 to v. 18	Wisdom 1
Conversion of St. Paul.		
1 Lesson.	Wisdom 5	6
2 Lesson.	Acts 22 to v. 22	Acts 26
Purification Vir. Mary.	Wisdom 9	Wisdom 12
St. Matthias.	19	Ecclesiastes 1
Annun. of V. Mary.	Ecclesiastes 2	3
Easter Even.		
1 Lesson.	Zechariah 9	Exodus 13
2 Lesson.	Luke 23 to v. 50	Hebrews 4
St. Mark.	Ecclesiastes 4	Ecclesiastes 5
St. Philip & St. James		
1 Lesson.	7	9
2 Lesson.	John 1 to v. 43	
St. Barnabas.		
1 Lesson.	Ecclesiastes 10	12
2 Lesson.	Acts 14	Acts 15 to v. 36
St. John Baptist.		
1 Lesson.	Malachi 3	Malachi 4
2 Lesson.	Matthew 3	Matthew 14 to v. 13
St. Peter.		
1 Lesson.	Ecclesiastes 15	19
2 Lesson.	Acts 3	Acts 4
St. James.	Ecclesiastes 21	Ecclesiastes 22
St. Bartholomew.	24	29
St. Matthew.	35	38
St. Michael.		
1 Lesson.	Genesis 32	Daniel 10 v. 5
2 Lesson.	Acts 12 to v. 20	Jude v. 6 to v. 16
St. Luke.	Ecclesiastes 51	Job 1
St. Simon & St. Jude.	Job 24 25	42
All Saints.		
1 Lesson.	Wisdom 3 to v. 10	Wisdom 5 to v. 17
2 Lesson.	He. 11 v. 32 & c. 12 to v. 7	Revelation 19 to v. 17

A TABLE OF LESSONS FOR JANUARY.

CALENDAR.			MORNING PRAYER.		EVENING PRAYER.	
			1 LESSON.	2 LESSON.	1 LESSON.	2 LESSON.
1	A	*Circum-*				
2	b	*cision.*	Gen. 1	Matthew 1	Gen. 2	Rom. 1
3	c		3	2	4	2
4	d		5	3	6	3
5	e		7	4	8	4
6	f	*Epiph.*				
7	g		9	5 to v.21	11	5
8	A		12	5 v. 21	13	6
9	b		14	6 to v.16	15	7
10	c		16	6 v. 16	17	8
11	d		18 to v.17	7	18 v. 17	9
12	e		19 to v.30	8 to v.18	20	10
13	f		21 to v.22	8 v. 18	21 v. 22	11
14	g		22	9 to v.18	23	12
15	A		24 to v.32	9 v. 18	24 v. 32	13
16	b		25 to v.19	10	25 v. 19	14
17	c		26 to v.17	11	26 v. 17	15
18	d		27 to v.30	12 to v.22	27 v. 30	16
19	e		28	12 v. 22	29 to v.15	1 Cor. 1
20	f		29 v. 15	13 to v.31	30 to v.25	2
21	g		30 v. 25	13 v. 31	31 to v.25	3
22	A		31 v. 25	14	32 to v.24	4
23	b		32 v. 24	15 to v.21	33	5
24	c		34	15 v. 21	35	6
25	d	*Conversion*				
26	e	*of St.*	37	16	39	7
27	f	*Paul.*	40	17	41 to v.37	8
28	g		41 v. 37	18 to v.21	42 to v.25	9
29	A		42 v. 25	18 v. 21	43 to v.15	10
30	b		43 v. 15	19	44 to v.14	11
31	c		44 v. 14	20 to v.17	45 to v.16	12

A TABLE OF LESSONS FOR FEBRUARY.*

CALENDAR.			MORNING PRAYER.		EVENING PRAYER.	
			1 LESSON.	2 LESSON.	1 LESSON.	2 LESSON.
1	d		Gen. 45 v. 16	Matt. 20 v. 17	Gen. 46	1 Cor. 13
2	e	*Purifi.*		21 to v.23		14
3	f	*V. M.*	47 to v.13	21 v. 23	47 v. 13	15
4	g		48	22 to v.23	49	16
5	A		50 to v.15	22 v. 23	50 v. 15	2 Cor. 1
6	b		Exo. 1	23	2	2
7	c		3	24	4 to v.18	3
8	d		4 v. 18	25 to v.31	5	4
9	e		6 to v.14	25 v. 31	6 v. 14	5
10	f		7	26 to v.36	8 to v.16	6
11	g		8 v. 16	26 v. 36	9 to v.13	7
12	A		9 v. 13	27	10 to v.12	8
13	b		10 v. 12	28	11	9
14	c		12 to v.37	Mark 1	12 v. 37	10
15	d		13	2	14 to v.15	11
16	e		14 v. 15	3	15	12
17	f		16	4 to v.26	17	13
18	g		18	4 v. 26	19	Gal. 1
19	A		20	5 to v.21	21 to v.18	2
20	b		21 v. 18	5 v. 21	22 to v.16	3
21	c		22 v. 16	6 to v.30	23 to v.20	4
22	d		23 v. 20	6 v. 30	24	5
23	e		32 to v.15	7 to v.24	32 v. 15	6
24	f	*St. Mat-*		7 v. 24		Eph. 1
25	g	*thias.*	33	8 to v.27	34 to v.27	2
26	A		34 v. 27	8 v. 27	40	3
27	b		Lev. 18	9 to v.30	Lev 19 to v.19	4
28	c		19 v. 19	9 v. 30	20	5
29			26 to v.21	10 to v.32	26 v. 21	Rom. 12

* Note, *That, except in every Leap Year,* FEBRUARY *hath* 28 *days only.*

A TABLE OF LESSONS FOR MARCH.

CALENDAR.				MORNING PRAYER.		EVENING PRAYER.	
				1 LESSON.	2 LESSON.	1 LESSON.	2 LESSON.
	1	d		Nu.11 to v.24	Mark 10 v. 32	Num.11 v. 24	Eph. 6
	2	e		12	11	13	Philip. 1
	3	f		14 to v.26	12 to v.28	14 v. 26	2
	4	g		16 to v.36	12 v. 28	16 v. 36	3
	5	A		17	13	20	4
	6	b		21	14 to v.26	22	Colos. 1
	7	c		23	14 v. 26	24	2
	8	d		25	15	27	3
	9	e		30	16	31 to v.25	4
	10	f		31 v. 25	Lukel to v.39	32	1 Thes. 1
	11	g		35	1 v. 39	36	2
	12	A		Deu. 1 to v.19	2 to v.40	Deu. 1 v. 19	3
	13	b		2 to v.26	2 v. 40	2 v. 26	4
	14	c		3	3	4 to v.25	5
	15	d		4 v. 25	4	5 to v.22	2 Thes. 1
	16	e		5 v. 22	5	6	2
	17	f		7	6 to v.20	8	3
	18	g		9	6 v. 20	10	1 Tim. 1
	19	A		11	7 to v.36	12	2, 3
	20	b		13	7 v. 36	14	4
14	21	c		15	8 to v.26	16	5
3	22	d		17	8 v. 26	18	6
	23	e		19	9 to v.37	20	2 Tim. 1
11	24	f		21	9 v. 37	22	2
	25	g	*Ann.*		10 to v.25		3
19	26	A	*of V.*	24	10 v. 25	25	4
8	27	b	*Mary.*	26	11 to v.29	27	Titus 1
	28	c		28 to v.15	11 v. 29	28 v. 15	2, 3
16	29	d		29	12	30	Philem.
5	30	e		31	13	32	Heb. 1
	31	f		33	14	34	2

A TABLE OF LESSONS FOR APRIL.

CALENDAR.				MORNING PRAYER.		EVENING PRAYER.	
				1 LESSON.	2 LESSON.	1 LESSON.	2 LESSON.
13	1	g		Josh.1	Luke 15	Josh.2	Heb. 3
2	2	A		3	16	4	4
	3	b		5	17 to v.20	6 to v.12	5
10	4	c		6 v. 12	17 v. 20	7 to v.16	6
	5	d		7 v. 16	18 to v.31	8 to v.14	7
18	6	e		8 v. 14	18 v. 31	9	8
7	7	f		10 to v.15	19 to v.28	10 v. 15 to 28	9
	8	g		v. 28	19 v. 28	22 to v.21	10
15	9	A		22 v. 21	20	23	11
4	10	b		24 to v.19	21	24 v. 19	12
	11	c		Jud. 1 to v.22	22 to v.31	Jud. 1 v. 22	13
12	12	d		2 to v.11	22 v. 31	2 v. 11	James 1
1	13	e		3 to v.12	23	3 v. 12	2
	14	f		4	24	5	3
9	15	g		6 to v.11	John 1 to v.29	6 v. 11 to 25	4
	16	A		v. 25	1 v. 29	7	5
17	17	b		8 to v.22	2	8 v. 22	1 Pet. 1
6	18	c		9 to v.22	3 to v.22	9 v. 22 to 46	2
	19	d		v. 46	3 v. 22	10	3
	20	e		11 to v.29	4	11 v. 19	4
	21	f		12	5	13	5
	22	g		14	6 to v.22	15	2 Pet. 1
23	23	A		16 to v.21	6 v. 22	16 v. 21	2
	24	b		17	7 to v.32	18	3
	25	c			7 v. 32		1 John 1
	26	d	*St. Mark.*	19 to v.22	8 to v.21	19 v. 22	2
	27	e		20 to v.26	8 v. 21	20 v. 26	3
	28	f		21 to v.16	9	21 v. 16	4
	29	g		Ruth 1	10 to v.22	Ruth 2	5
	30	A		3	10 v. 22	4	2, 3 John

A TABLE OF LESSONS FOR MAY.

CALENDAR.			MORNING PRAYER.		EVENING PRAYER.	
			1 LESSON.	2 LESSON.	1 LESSON.	2 LESSON.
1	b	*S. Ph. &*				
2	c	*S. Jam.*	1 Sa. 1	Jno. 11 to v. 30	1 Sa. 2 to v. 22	Rom. 1
3	d		2 v. 22	11 v. 30	3	2
4	e		4	12 to v. 20	5	3
5	f		6	12 v. 20	7	4
6	g		8	13	9	5
7	A		10	14	11	6
8	b		12	15	13	7
9	c		14 to v. 24	16	14 v. 24	8
10	d		15	17	16	9
11	e		17 to v. 30	18	17 v. 30	10
12	f		18	19	19	11
13	g		20	20	21	12
14	A		22	21	23	13
15	b		24	Acts 1	25	14
16	c		26	2	27	15
17	d		28	3	29	16
18	e		30	4 to v. 23	31	1 Cor. 1
19	f		2 Sa. 1	4 v. 23	2 Sa. 2	2
20	g		3	5 to v. 17	4	3
21	A		5	5 v. 17	6	4
22	b		7	6	8	5
23	c		9	7 to v. 30	10	6
24	d		11	7 v. 30	12	7
25	e		13 to v. 23	8 to v. 26	13 v. 23	8
26	f		14	8 v. 26	15	9
27	g		16	9 to v. 23	17	10
28	A		18	9 v. 23	19 to v. 16	11
29	b		19 v. 16	10 to v. 31	20	12
30	c		21	10 v. 31	22	13
31	d		23	11 to v. 19	24	14

A TABLE OF LESSONS FOR JUNE.

CALENDAR.			MORNING PRAYER.		EVENING PRAYER.	
			1 LESSON.	2 LESSON.	1 LESSON.	2 LESSON.
1	e		1 Ki. 1 to v. 28	Acts 11 v. 19	1 Kin. 1 v. 28	1 Cor. 15
2	f		2 to v. 26	12	2 v. 26	16
3	g		3	13 to v. 14	4	2 Cor. 1
4	A		5	13 v. 14	6	2
5	b		7	14 to v. 19	8	3
6	c		9	14 v. 19	10	4
7	d		11 to v. 26	15	11 v. 26	5
8	e		12	16 to v. 14	13	6
9	f		14	16 v. 14	15	7
10	g		16	17 to v. 16	17	8
11	A	*St. Bar-*				
12	b	*nabas.*	18	17 v. 16	19	9
13	c		20 to v. 22	18 to v. 18	20 v. 22	10
14	d		21	18 v. 18	22 to v. 29	11
15	e		22 v. 29	19 to v. 21	2 Kings 1	12
16	f		2 Kings 2	19 v. 21	3	13
17	g		4	20 to v. 17	5	Gal. 1
18	A		6	20 v. 17	7	2
19	b		8	21	9	3
20	c		10	22	11	4
21	d		12	23	13	5
22	e		14	24	15	6
23	f		16	25	17 to v. 24	Eph. 1
24	g	*Nat. of*				
25	A	*S. John*	17 v. 24	26	18	2
26	b	*Baptist.*	19 to v. 20	27 to v. 21	19 v. 20	3
27	c		20	27 v. 21	21	4
28	d		22	28 to v. 17	23	5
29	e	*S. Peter.*				
30	f		24	28 v. 17	25	6

A TABLE OF LESSONS FOR JULY.

CALENDAR.			MORNING PRAYER.		EVENING PRAYER.	
			1 LESSON.	2 LESSON.	1 LESSON.	2 LESSON.
1	g		Ezra 1	Mat. 1	Ezra 3	Phil. 1
2	A		4	2	5	2
3	b		6	3	7	3
4	c	*Civil and*			9	4
5	d	*Religious*	Neh. 1	4	Neh. 2	Col. 1
6	e	*Liberty.*	4 to v. 13	5 to v. 21	4 v. 13	2
7	f		5	5 v. 21	6	3
8	g		8	6 to v. 16	9	4
9	A		10	6 v. 16	13 to v. 15	1 Thes. 1
10	b		13 v. 15	7	Esth. 1	2
11	c		2	8 to v. 18	3	3
12	d		4	8 v. 18	5	4
13	e		6	9 to v. 18	7	5
14	f		8	9 v. 18	9 to v. 20	2 Thes. 1
15	g		9 v. 20	10	Job 1	2
16	A		2	11	3	3
17	b		4	12 to v. 22	5	1 Tit. 1
18	c		6	12 v. 22	7	2, 3
19	d		8	13 to v. 31	9	4
20	e		10	13 v. 31	11	5
21	f		12	14 to v. 22	13	6
22	g		14	14 v. 22	15	2 Tit. 1
23	A		16	15 to v. 21	17	2
24	b		18	15 v. 21	19	3
25	c	*St. Jam.*		16		4
26	d		20	17	21	Titus 1
27	e		22	18 to v. 21	23	2, 3
28	f		24 & 25	18 v. 21	26	Philem.
29	g		27	19 to v. 16	28	Heb. 1
30	A		29	19 v. 16	30	2
31	b		31	20 to v. 17	32	3

A TABLE OF LESSONS FOR AUGUST.

CALENDAR.			MORNING PRAYER.		EVENING PRAYER.	
			1 LESSON.	2 LESSON.	1 LESSON.	2 LESSON.
1	c		Job 33	Matt. 20 v. 17	Job 34	Heb. 4
2	d		35	21 to v. 23	36	5
3	e		37	21 v. 23	38	6
4	f		39	22 to v. 23	40	7
5	g		41	22 v. 23	42	8
6	A		Pro. 1 to v. 20	23 to v. 25	Prov. 1 v. 20	9
7	b		2	23 v. 25	3	10
8	c		4	24 to v. 29	5	11
9	d		6 to v. 20	24 v. 29	6 v. 20	12
10	e		7	25 to v. 31	8	13
11	f		9	25 v. 31	10	James 1
12	g		11	26 to v. 36	12	2
13	A		13	26 v. 36	14 to v. 16	3
14	b		14 v. 16	27	15 to v. 21	4
15	c		15 v. 21	28	16	5
16	d		17 to v. 15	Mark 1	17 v. 15	1 Pet. 1
17	e		18	2	19	2
18	f		20	3	21 to v. 17	3
19	g		21 v. 17	4 to v. 26	22 to v. 17	4
20	A		22 v. 17	4 v. 26	23 to v. 22	5
21	b		23 v. 22	5 to v. 21	24	2 Pet. 1
22	c		25	5 v. 21	26	2
23	d		27	6 to v. 30	28	3
24	e	*St. Bar-*		6 v. 30		1 John 1
25	f	*thol.*	29	7 to v. 24	31	2
26	g		Eccl. 1	7 v. 24	Eccl. 2	3
27	A		3	8 to v. 27	4	4
28	b		5	8 v. 27	6	5
29	c		7	9 to v. 30	8	2, 3 John
30	d		9	9 v. 30	10	Jude
31	e		11	10 to v. 32	12	Rom. 1

A TABLE OF LESSONS FOR SEPTEMBER.

CALENDAR.			MORNING PRAYER.		EVENING PRAYER.	
			1 LESSON.	2 LESSON.	1 LESSON.	2 LESSON.
1	f		Jer. 1	Mark 10 v. 32	Jer. 2 to v.20	Rom. 2
2	g		2 v. 20	11	3	3
3	A		4 to v.19	12 to v.28	4 v. 19	4
4	b		5	12 v. 28	6	5
5	c		7 to v.21	13	7 v. 21	6
6	d		8	14 to v.26	9	7
7	e		10	14 v. 26	11	8
8	f		12	15	13	9
9	g		14	16	15	10
10	A		16	Luke 1 to v.39	17	11
11	b		18	1 v. 39	19	12
12	c		20	2 to v.40	21	13
13	d		22	2 v. 40	23	14
14	e		24	3	25	15
15	f		26	4	27	16
16	g		28	5	29	1 Cor. 1
17	A		30	6 to v.20	31	2
18	b		32	6 v. 20	33	3
19	c		34	7 to v.36	35	4
20	d		36	7 v. 36	37	5
21	e	*St. Mat-*		8 to v.26		6
22	f	*thew.*	38	8 v. 26	39	7
23	g		40	9 to v.37	41	8
24	A		42	9 v. 37	43	9
25	b		44	10 to v.25	45 & 46	10
26	c		47	10 v. 25	48 to v.25	11
27	d		48 v. 25	11 to v.29	49 to v.23	12
28	e		49 v. 23	11 v. 29	50 to v.21	13
29	f	*S. Mich.*		12		14
30	g	*& all A.*	50 v. 21	13	51 to v.35	15

A TABLE OF LESSONS FOR OCTOBER.

CALENDAR.			MORNING PRAYER.		EVENING PRAYER.	
			1 LESSON.	2 LESSON.	1 LESSON.	2 LESSON.
1	A		Jer. 51 v. 35	Luke 14	Jer. 52	1 Cor. 16
2	b		Lam. 1	15	Lam. 2	2 Cor. 1
3	c		3 to v.37	16	3 v. 37	2
4	d		4	17 to v.20	5	3
5	e		Eze. 1	17 v. 20	Eze. 2	4
6	f		3	18 to v.31	6	5
7	g		7	18 v. 31	13	6
8	A		14	19 to v.28	18 to v.19	7
9	b		18 v. 19	19 v. 28	33 to v.17	8
10	c		33 v. 17	20	34	9
11	d		Dan. 1	21	Dan. 2 to v.24	10
12	e		2 v. 24	22 to v.31	3	11
13	f		4	22 v. 31	5	12
14	g		6	23	7	13
15	A		8	24	9	Gal. 1
16	b		10	John 1 to v.29	11	2
17	c		12	1 v. 29	Hos. 1	3
18	d	*St. Luke*		2		4
19	e	*Evang.*	Hos. 2, 3	3 to v.22	4	5
20	f		5	3 v. 22	6	6
21	g		7	4	8	Eph. 1
22	A		9	5	10	2
23	b		11	6 to v.22	12	3
24	c		13	6 v. 22	14	4
25	d		Joel 1	7 to v.32	Joel 2 to v.15	5
26	e		2 v. 15	7 v. 32	3	6
27	f		Am. 1	8 to v.21	Am. 2	Phil. 1
28	g	*S. Simon*		8 v. 21		2
29	A	*& S. Jude*	3	9	4	3
30	b	*A. & M.*	5	10 to v.22	6	4
31	c		7	10 v. 22	8	Col. 1

A TABLE OF LESSONS FOR NOVEMBER.

CALENDAR.			MORNING PRAYER.		EVENING PRAYER.	
			1 LESSON.	2 LESSON.	1 LESSON.	2 LESSON.
1	d	*All Saints*				
2	e	*Day.*	Amos 9	Jno.11 to v.30	Obadiah	Col. 2
3	f		Jonah 1	11 v. 30	Jon. 2	3
4	g		3	12 to v.20	4	4
5	A		Mic. 1	12 v. 20	Mic. 2	1 The. 1
6	b		3	13	4	2
7	c		5	14	6	3
8	d		7	15	Nah. 1	4
9	e		2	16	3	5
10	f		Haba. 1	17	Hab. 2	2 The. 1
11	g		3	18	Zeb. 1	2
12	A		Zeph. 2	19	3	3
13	b		Hag. 1	20	Hag. 2	1 Tim. 1
14	c		Zech. 1	21	Zec. 2	2, 3
15	d		3	Acts 1	4	4
16	e		5	2	6	5
17	f		7	3	8	6
18	g		9	4 to v.23	10	2 Tim. 1
19	A		11	4 v. 23	12	2
20	b		13	5 to v.17	14	3
21	c		Mal. 1	5 v. 17	Mal. 2	4
22	d		3	6	4	Titus 1
23	e		Isaiah 1	7 to v.30	Isai. 2	2, 3
24	f		3	7 v. 30	4	Philem.
25	g		5	8 to v.26	6	Heb. 1
26	A		7	8 v. 26	8	2
27	b		9	9 to v.23	10 to v.20	3
28	c		10v.20	9 v. 23	11	4
29	d		12	10 to v.31	13	5
30	e	*S. And.*		10 v. 31		6

A TABLE OF LESSONS FOR DECEMBER.

CALENDAR.			MORNING PRAYER.		EVENING PRAYER.	
			1 LESSON.	2 LESSON.	1 LESSON.	2 LESSON.
1	f		Isaiah 14	Acts.11to v.19	Isaiah 15	Heb. 7
2	g		16	11 v. 19	17	8
3	A		18	12	19	9
4	b		20, 21	13 to v.14	22	10
5	c		23	13 v. 14	24	11
6	d		25	14 to v.19	26	12
7	e		27	14 v. 19	28	13
8	f		29	15	30	James 1
9	g		31	16 to v.14	32	2
10	A		33	16 v. 14	34	3
11	b		35	17 to v.16	36	4
12	c		37	17 v. 16	38	5
13	d		39	18 to v.18	40	1 Pet. 1
14	e		41	18 v. 18	42	2
15	f		43	19 to v.21	44	3
16	g		45	19 v. 21	46	4
17	A		47	20 to v.17	48	5
18	b		49	20 v. 17	50	2 Pet. 1
19	c		51	21	52	2
20	d		53	22	54	3
21	e	*St. Thomas.*		23		1 John 1
22	f		55	24	56	2
23	g		57	25	58	3
24	A		59	26	60	4
25	b	*Ch'stmas Day*				
26	c	*St. Stephen.*				
27	d	*St. John, E.*				
28	e	*Innoc'ts Day*		27 to v.21		5
29	f		61	27 v. 21	62	2 John
30	g		63	28 to v.17	64	3 John
31	A		65	28 v. 17	66	Jude

¶ TABLES FOR FINDING THE HOLY-DAYS.

A TABLE TO FIND EASTER-DAY,

FROM THE PRESENT TIME TILL THE YEAR 1899, INCLUSIVE.

GOLDEN NUMBER.	DAY OF THE MONTH.		SUNDAY LETTER.
14	March	21	C
3		22	D
		23	E
11		24	F
		25	G
19		26	A
8		27	B
		28	C
16		29	D
5		30	E
		31	F
13	April	1	G
2		2	A
		3	B
10		4	C
		5	D
18		6	E
7		7	F
		8	G
15		9	A
4		10	B
		11	C
12		12	D
1		13	E
		14	F
9		15	G
		16	A
17		17	B
6		18	C
		19	D
		20	E
		21	F
		22	G
		23	A
		24	B
		25	C

THIS Table contains so much of the Calendar as is necessary for the determining of *Easter*; to find which, look for the Golden Number of the Year in the first Column of the Table, against which stands the Day of the Paschal Full Moon; then look in third Column for the Sunday Letter, next after the Day of the Full Moon; and the Day of the Month standing against that Sunday Letter is *Easter-Day*. If the Full Moon happens upon a Sunday, then (according to the first Rule) the next Sunday after is *Easter-Day*.

To find the Golden Number, or Prime, add one to the Year of our Lord, and then divide by 19; the Remainder, if any, is the Golden Number; but if nothing remaineth, then 19 is the Golden Number.

To find the Dominical or Sunday Letter according to the Calendar, until the Year 1799 inclusive, add to the Year of our Lord its Fourth Part, omitting Fractions, and also the Number 1; Divide the Sum by 7; and if there is no Remainder, then A is the Sunday Letter; But if any Number remaineth, then the Letter standing against that Number in the small annexed Table, is the Sunday Letter.

0	A
1	G
2	F
3	E
4	D
5	C
6	B

For the next Century, that is from the Year 1800 till the Year 1899 inclusive, add to the current Year only its Fourth Part, and then divide by 7, and proceed as in the last Rule.

Note, That in all Bissextile or Leap-Years, the Letter found as above will be the Sunday Letter from the intercalated Day exclusive, to the End of the Year.

ANOTHER TABLE TO FIND EASTER,

TILL THE YEAR 1899, INCLUSIVE.

GOLDEN NUMBER	SUNDAY LETTERS.						
	A	B	C	D	E	F	G
I.	April 16	17	18	19	20	14	15
II.	April 9	3	4	5	6	7	8
III.	Mar. 26	27	28	29	23	24	25
IV.	April 16	17	11	12	13	14	15
V.	April 2	3	4	5	6	Mar. 31	Apr. 1
VI.	April 23	24	25	19	20	21	22
VII.	April 9	10	11	12	13	14	8
VIII.	April 2	3	Mar. 28	29	30	31	Apr. 1
IX.	April 16	17	18	19	20	21	22
X.	April 9	10	11	5	6	7	8
XI.	Mar. 26	27	28	29	30	31	25
XII.	April 16	17	18	19	13	14	15
XIII.	April 2	3	4	5	6	7	8
XIV.	Mar. 26	27	28	22	23	24	25
XV.	April 16	10	11	12	13	14	15
XVI.	April 2	3	4	5	Mar. 30	31	Apr. 1
XVII.	April 23	24	18	19	20	21	22
XVIII.	April 9	10	11	12	13	7	8
XIX.	April 2	Mar. 27	28	29	30	31	Apr. 1

TO make Use of the preceding Table, find the Sunday Letter for the Year in the Uppermost Line, and the Golden Number, or Prime, in the Column of Golden Numbers, and against the Prime, in the same Line under the Sunday Letter, you have the Day of the Month on which EASTER falleth that Year. But, *Note*, That the Name of the Month is set on the Left Hand, or just with the Figure, and followeth not, as in other Tables, by Descent, but collateral.

A TABLE OF THE DAYS ON WHICH EASTER WILL FALL

FOR THIRTY-EIGHT YEARS, BEING THE TIME OF TWO CYCLES OF THE MOON.

YEARS OF OUR LORD.	THE GOLDEN NUMBER.	THE EPACT.	SUNDAY LETTER.	EASTER-DAY.	YEARS OF OUR LORD.	THE GOLDEN NUMBER.	THE EPACT.	SUNDAY LETTER.	EASTER-DAY.
1786	1	0	A	April 16	5	1	0	F	April 14
7	2	11	G	8	6	2	11	E	6
8	3	22	F E	Mar. 23	7	3	22	D	Mar. 29
9	4	3	D	April 12	8	4	3	C B	April 3
90	5	14	C	4	9	5	14	A	2
1	6	25	B	24	10	6	25	G	22
2	7	6	A G	8	11	7	6	F	14
3	8	17	F	Mar. 31	12	8	17	E D	Mar. 29
4	9	28	E	April 20	13	9	28	C	April 18
5	10	9	D	5	14	10	9	B	10
6	11	20	C B	Mar. 27	15	11	20	A	Mar. 26
7	12	1	A	April 16	16	12	1	G F	April 14
8	13	12	G	8	17	13	12	G	8
9	14	23	F	Mar. 24	18	14	23	F	Mar. 24
800	15	4	E	April 13	19	15	4	E	April 13
1	16	15	D	5	20	16	15	B A	2
2	17	26	C	18	21	17	26	G	22
3	18	7	B	10	22	18	7	F	7
4	19	18	A G	1	23	19	18	E	Mar. 30

A TABLE OF THE MOVEABLE FEASTS,

ACCORDING TO THE SEVERAL DAYS THAT EASTER CAN POSSIBLY FALL UPON.

EASTER-DAY.	SUNDAYS AFTER EPIPHANY.	SEPTUAG. SUNDAY.	FIFTH SUNDAY IN LENT.	ASCENSION DAY.	WHIT-SUNDAY.	SUNDAYS AFTER TRINITY.	ADVENT SUNDAY.
Mar. 22	1	Jan. 18	Ap. 26	April 30	May 10	27	Nov. 29
23	1	19	27	May 1	11	27	30
24	1	20	28	2	12	27	Dec. 1
25	2	21	29	3	13	27	2
26	2	22	30	4	14	27	3
27	2	23	May 1	5	15	26	Nov. 27
28	2	24	2	6	16	26	28
29	2	25	3	7	17	26	29
30	2	26	4	8	18	26	30
31	2	27	5	9	19	26	Dec. 1
April 1	2	28	6	10	20	26	2
2	3	29	7	11	21	26	3
3	3	30	8	12	22	25	Nov. 27
4	3	31	9	13	23	25	28
5	3	Feb. 1	10	14	24	25	29
6	3	2	11	15	25	25	30
7	3	3	12	16	26	25	Dec. 1
8	4	4	13	17	27	25	2
9	4	5	14	18	28	25	3
10	4	6	15	19	29	24	Nov. 27
11	4	7	16	20	30	24	28
12	4	8	17	21	31	24	29
13	4	9	18	22	June 1	24	30
14	4	10	19	23	2	24	Dec. 1
15	5	11	20	24	3	24	2
16	5	12	21	25	4	24	3
17	5	13	22	26	5	23	Nov. 27
18	5	14	23	27	6	23	28
19	5	15	24	28	7	23	29
20	5	16	25	29	8	23	30
21	5	17	26	30	9	23	Dec. 1
22	6	18	27	31	10	23	2
23	6	19	28	June 1	11	23	3
24	6	20	29	2	12	22	Nov. 27
25	6	21	30	3	13	22	28

Note, That in a Bissextile or Leap-year, the Number of Sundays after *Epiphany* will be the same, as if *Easter-day* had fallen one Day later than it really does. And for the same Reason, in every Leap-year be added to the Day of the Month given by the Table for *Septuagesima* Sunday.

A TABLE TO FIND EASTER-DAY,

FROM THE YEAR 1900, TO THE YEAR 2199, INCLUSIVE.

GOLDEN NUMBERS.	DAY OF THE MONTH.	SUNDAY LETTERS.	GOLDEN NUMBERS.	DAY OF THE MONTH.	SUNDAY LETTERS.
14	Mar. 22	D		April 9	A
3	23	E	15	10	B
	24	F	4	11	C
11	25	G		12	D
	26	A	12	13	E
19	27	B	1	14	F
8	28	C		15	G
	29	D	9	16	A
16	30	E	17	17	B
5	31	F	6	18	C
	April 1	G		19	D
13	2	A		20	E
2	3	B		21	F
	4	C		22	G
10	5	D		23	A
	6	E		24	B
18	7	F		25	C
7	8	G			

THE Golden Numbers in the foregoing Calendar will point out the Days of the Paschal Full Moons, till the Year of our LORD 1900; at which Time, in order that the Ecclesiastical Full Moons may fall nearly on the same Days with the real Full Moons, the Golden Numbers must be removed to different Days of the Calendar, as is done in the annexed Table, which contains so much of the Calendar then to be used, as is necessary for finding the Paschal Full Moons, and the Feast of *Easter*, from the Year 1900, to the Year 2199, inclusive. This Table is to be made use of, in all respects, as the First Table, before inserted, for finding *Easter* till the Year 1899.

GENERAL TABLES

FOR FINDING THE DOMINICAL OR SUNDAY LETTER,

AND THE PLACES OF THE GOLDEN NUMBERS IN THE CALENDAR.

TABLE 1.

6	5	4	3	2	1	0
B	C	D	E	F	G	A
				1600	1700	1800
1900 2000	2100	2200	2300 2400	2500	2600	2700 2800
2900	3000	3100 3200	3300	3400	3500 3600	3700
3800	3900 4000	4100	4200	4300 4400	4500	4600
4700 4800	4900	5000	5100 5200	5300	5400	5500 5600
5700	5800	5900 6000	6100	6200	6300 6400	6500
6600	6700 6800	6900	7000	7100 7200	7300	7400
7500 7600	7700	7800	7900 8000	8100	8200	8300 8400
8500	&c.					

TO find the Dominical or Sunday Letter for any given Year of our LORD, add to the Year its fourth Part, omitting Fractions, and also the number, which in Table I. standeth at the Top of the Column, wherein the Number of Hundreds contained in that given Year is found: Divide the Sum by 7, and if there is no Remainder, then A is the Sunday Letter; but if any Number remaineth, then the Letter which standeth under that Number at the Top of the Table, is the Sunday Letter.

TABLE II.

1	2	3	1	2	3	1	2	3
	Years of our Lord			*Years of our Lord*			*Years of our Lord*	
B	1600	0	B	4000	10	B	6400	20
	1700	1		4100	11		6500	21
	1800	1		4200	12		6600	22
	1900	2		4300	12		6700	22
B	2000	2	B	4400	12	B	6800	22
	2100	2		4500	13		6900	23
	2200	3		4600	13		7000	24
	2300	4		4700	14		7100	24
B	2400	3	B	4800	14	B	7200	24
	2500	4		4900	14		7300	25
	2600	5		5000	15		7400	25
	2700	5		5100	16		7500	26
B	2800	5	B	5200	15	B	7600	26
	2900	6		5300	16		7700	26
	3000	6		5400	17		7800	27
	3100	7		5500	17		7900	28
B	2200	7	B	5600	17	B	8000	27
	3300	7		5700	18		8100	28
	3400	8		5800	18		8200	29
	3500	9		5900	19		8300	29
B	3600	8	B	6000	19	B	8400	29
	3700	9		6100	19		8500	0
	3800	10		6200	20		*&c.*	
	3900	10		6300	21			

TO find the Month and Days of the Month to which the Golden Numbers ought to be prefixed in the Calendar in any given Year of our LORD, consisting of entire Hundred Years, and in all the intermediate Years, betwixt that and the next Hundredth Year following, look in the second Column of Table II. for the given Year, consisting of entire Hundreds, and note the Number or Cypher which stands against it in the Third Column; then in Table III. look for the same Number in the Column under any given Golden Number, which when you have found, guide your Eye sideways to the Left Hand, and in the First Column you will find the Month and Day to which that Golden Number ought to be prefixed in the Calendar, during that period of One Hundred Years.

The Letter B prefixed to certain Hundredth Years in Table II. denotes those Years which are still to be accounted Bissextile or Leap Years in the New Calendar; whereas all the other Hundredth Years are to be accounted only common Years.

TABLE III.

PASCHAL FULL MOON.		SUNDAY LETTER.	THE GOLDEN NUMBERS.																
			1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
March	21	C	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26
	22	D	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27
	23	E	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28
	24	F	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29
	25	G	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0
	26	A	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1
	27	B	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2
	28	C	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3
	29	D	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4
	30	E	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5
	31	F	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6
April	1	G	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7
	2	A	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8
	3	B	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9
	4	C	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10
	5	D	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11
	6	E	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12
	7	F	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13
	8	G	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14
	9	A	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15
	10	B	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16
	11	C	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17
	12	D	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18
	13	E	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19
	14	F	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20
	15	G	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21
	16	A	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22
	17	B	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23
	18	B	—	—	—	—	—	—	—	—	—	—	—	7	18	29	10	21	2	13	24
	18	C	6	17	28	9	20	1	12	23	4	15	26	—	—	—	—	—	—	—	—
	18	C	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25

THE ORDER OF DAILY

MORNING PRAYER.

¶ *The Minister shall begin the* MORNING PRAYER, *by reading, with an audible voice, some of the following Sentences of Scripture.*

THE Lord is in his holy temple; let all the earth keep silence before him. *Hab.* ii. 20.

From the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name and a pure offering; for my name shall be great among the heathen, saith the Lord of Hosts. *Mal.* i. 11.

When the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. *Ezek.* xviii. 27.

I acknowledge my transgressions, and my sin is ever before me. *Psal.* li. 3.

Hide thy face from my sins, and blot out all my iniquities. *Psal.* li. 9.

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. *Psal.* li. 17.

Rend your hearts, and not your garments, and turn unto the Lord your God: for he

is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. *Joel* ii. 13.

To the Lord our God belong mercies and forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us. *Dan.* ix. 9, 10.

O Lord, correct me, but with judgement: not in thine anger, lest thou bring me to nothing. *Jer.* x. 24. *Psal.* vi. 1.

Repent ye; for the kingdom of heaven is at hand. St. *Mat.* iii. 2.

I will arise, and go to my father; and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son. St. *Luke* xv. 18, 19.

Enter not into judgement with thy servant, O Lord; for in thy sight shall no man living be justified. *Psal.* cxliii. 2.

If we say that we have no sin, we deceive ourselves, and the truth is not in us: but if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 St. *John* i. 8, 9.

DEarly beloved brethren, the scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness; and that we should not dissemble nor cloke them before the face of

Almighty God our heavenly Father; but confess them with an humble, lowly, penitent, and obedient heart; to the end that we may obtain forgiveness of the same, by his infinite goodness and mercy. And although we ought at all times humbly to acknowledge our sins before God; yet ought we chiefly so to do, when we assemble and meet together, to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy word, and to ask those things which are requisite and necessary as well for the body as the soul. Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart and humble voice, unto the throne of the heavenly grace, saying after me:

¶ *A general Confession, to be said by the whole Congregation, after the Minister, all kneeling.*

ALmighty and most merciful Father, we have erred and strayed from thy ways like lost sheep: we have followed too much the devices and desires of our own hearts: we have offended against thy holy laws: we have left undone those things which we ought to have done; and we have done those things which we ought not to have done; and there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou those, O God, who confess their faults: restore thou those

who are penitent; according to thy promises, declared unto mankind in Christ Jesus our Lord. And grant, O most merciful Father, for his sake, That we may hereafter live a godly, righteous, and sober life, To the glory of thy holy name. *Amen.*

¶ *A Declaration concerning the Forgiveness of Sins; to be made by the Minister alone, standing; the People still kneeling.*

ALmighty God, the Father of our Lord Jesus Christ, desireth not the death of a sinner, but rather that he may turn from his wickedness and live; and hath given power and commandment to his ministers to declare and pronounce to his people, being penitent, the absolution and remission of their sins. He pardoneth and absolveth all those who truly repent, and unfeignedly believe his holy Gospel. Wherefore let us beseech him to grant us true repentance and his Holy Spirit; that those things may please him which we do at this present, and that the rest of our life hereafter may be pure and holy; so that at the last we may come to his eternal joy, through Jesus Christ our Lord.

¶ *The people shall answer here, and at the end of all other Prayers,* Amen.

¶ *Then the Minister shall kneel, and say the Lord's Prayer with an audible voice; the People also kneeling and repeating it with him, both here, and wheresoever else it is used in Divine Service.*

OUr Father, who art in heaven, Hallowed be thy Name; Thy Kingdom come; Thy will be done in earth, As it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, for ever and ever. *Amen.*

¶ *Then likewise he shall say,*

O Lord, open thou our lips:

Answ. And our mouth shall show forth thy praise.

Minister. O God, make speed to save us.

Answ. O Lord, make haste to help us.

¶ *Here, all standing up, the Minister shall say,*

Glory be to the Father, and to the Son: and to the Holy Ghost;

Answ. As it was in the beginning, is now, and ever shall be: world without end. Amen.

Minister. Praise ye the Lord.

Answ. The Lord's Name be praised.

¶ *Then shall be said or sung this Psalm following: except on Easter Day, upon which another Anthem is appointed.*
Psal. 95.

O Come, let us sing unto the Lord: let us heartily rejoice in the strength of our salvation.

Let us come before his presence with thanksgiving: and shew ourselves glad in him with psalms.

For the Lord is a great God: and a great King above all gods.

In his hand are all the corners of the earth: and the strength of the hills is his also.

The sea is his and he made it: and his hands prepared the dry land.

O come, let us worship, and fall down: and kneel before the Lord our Maker.

For he is the Lord our God: and we are the people of his pasture, and the sheep of his hand.

To-day if ye will hear his voice, harden not your hearts: as in the provocation, and as in the day of temptation in the wilderness

When your fathers tempted me: proved me, and saw my works.

Forty years long was I grieved with this generation, and said: It is a people that do err in their hearts, for they have not known my ways.

Unto whom I sware in my wrath: that they should not enter into my rest.

¶ *Then shall follow the Psalms in order as appointed, and instead of saying the Gloria Patri at the end of each Psalm, let it be said only at the end of the whole portion of Psalms; or, in the place thereof, let the following Anthem be said or sung:*

GLory be to God on high, and on earth peace, good-will toward men. We

praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son Jesus Christ; O Lord God, Lamb of God, who hast taken away the sins of the world, and now sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

¶ *Then shall be read the first Lesson, according to the Table or Calendar; after which shall be said or sung the following Hymn.*

¶ Note, *That before every Lesson the Minister shall say,* Here beginneth such a Chapter, or Verse of such a Chapter of such a Book: *and after every Lesson,* Here endeth the First, or the Second Lesson.

WE praise thee, O God: we acknowledge thee to be the Lord.

All the earth doth worship thee: the Father everlasting.

To thee all Angels cry aloud: the Heavens, and all the Powers therein.

To thee Cherubin and Seraphin: continually do cry,

Holy, Holy, Holy: Lord God of Sabaoth.

Heaven and earth are full of the Majesty: of thy Glory.

The glorious company of the Apostles; praise thee.

The goodly fellowship of the Prophets: praise thee.

The noble army of Martyrs: praise thee.

The holy Church throughout all the world: doth acknowledge thee;

The Father: of an infinite Majesty;

Thine adorable, true: and only Son;

Also the Holy Ghost: the Comforter.

Thou art the King of Glory: O Christ.

Thou art the everlasting Son: of the Father.

When thou tookest upon thee to deliver man: thou didst humble thyself to be born of a pure Virgin.

When thou hadst overcome the sharpness of death: thou didst open the kingdom of Heaven to all believers.

Thou sittest at the right hand of God: in the Glory of the Father.

We believe that thou shalt come: to be our Judge.

We therefore pray thee, help thy servants: whom thou hast redeemed with thy precious blood.

Make them to be numbered with thy Saints: in Glory everlasting.

O Lord, save thy people: and bless thine heritage.

Govern them: and lift them up for ever.

Day by day: we magnify thee;

And we worship thy Name: ever world without end.

Vouchsafe, O Lord: to keep us this day without sin.

O Lord, have mercy upon us: have mercy upon us.

O Lord, let thy mercy be upon us: as our trust is in thee.

¶ *Then shall be read in like manner the Second Lesson, taken out of the New Testament. And after that, the Hymn following.*

St. Luke 1, 68.

BLessed be the Lord God of Israel: for he hath visited and redeemed his people;

And hath raised up a mighty salvation for us: in the house of his servant David;

As he spake by the mouth of his holy Prophets: which have been since the world began;

That we should be saved from our enemies: and from the hands of all that hate us;

To perform the mercy promised to our forefathers: and to remember his holy Covenant;

To perform the oath which he sware to our forefather Abraham: that he would give us;

That we being delivered out of the hand of our enemies: might serve him without fear,

In holiness and righteousness before him: all the days of our life.

And thou, Child, shalt be called the Prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways;

To give knowledge of salvation unto his people: for the remission of their sins.

Through the tender mercy of our God: whereby the Day-spring from on high hath visited us;

To give light to them that sit in darkness, and in the shadow of death: and to guide our feet into the way of peace.

¶ *Or this.* Psal. 100.

O Be joyful in the Lord, all ye lands: serve the Lord with gladness, and come before his presence with a song.

Be ye sure that the Lord he is God; it is he that hath made us, and not we ourselves: we are his people, and the sheep of his pasture.

O go your way into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and speak good of his Name.

For the Lord is gracious, his mercy is everlasting: and his truth endureth from generation to generation.

¶ *Then shall be said the Apostles Creed by the Minister, and the People, standing.*

I Believe in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his only Son our

Lord; Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried; The third day he rose again from the dead; He ascended into heaven, And sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; The holy Catholic Church; The Communion of Saints; The forgiveness of Sins; The resurrection of the body, And the life everlasting. Amen.

¶ *And after that, these Prayers following, all devoutly kneeling; the Minister first pronouncing,*

Minister. The Lord be with you:

Answ. And with thy spirit.

¶ *Minister.* Let us pray.

O Lord, shew thy mercy upon us;

Answ. And grant us thy salvation.

Minister. O Lord, bless and preserve these United States;

Answ. And mercifully hear us, when we call upon thee.

Minister. Endue thy Ministers with righteousness;

Answ. And make thy people joyful.

Minister. O God, make clean our hearts within us;

Answ. And take not thy Holy Spirit from us.

¶ *A Collect for Peace.*

O God, who art the author of peace and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom; Defend us thy humble servants in all assaults of our enemies; that we surely trusting in thy defence, may not fear the power of any adversaries, through the might of Jesus Christ our Lord. *Amen.*

¶ *A Collect for Grace.*

O Lord, our heavenly Father, Almighty and everlasting God, who hast safely brought us to the beginning of this day; Defend us in the same with thy mighty power; and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings may, by thy governance, be righteous in thy sight, through Jesus Christ our Lord. *Amen.*

¶ *The* LITANY *or* GENERAL SUPPLICATION, *to be used at Morning Service, and at other times as the Minister shall think fit.*

O God the Father of heaven: have mercy upon us miserable sinners.

O God the Father of heaven: have mercy upon us miserable sinners.

O God the Son, Redeemer of the world: have mercy upon us miserable sinners.

O God the Son, Redeemer of the world: have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from

the Father and the Son: have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son: have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three persons, and one God: have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three persons, and one God: have mercy upon us miserable sinners.

Remember not, Lord, our offences, nor the offences of our forefathers; neither take thou vengeance of our sins: spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Spare us, good Lord.

From all evil and mischief; from sin, from the crafts and assaults of the devil; from thy wrath, and from everlasting damnation;

Good Lord, deliver us.

From all blindness of heart; from pride, vain-glory, and hypocrisy; from envy, hatred, and malice, and all uncharitableness;

Good Lord, deliver us.

From fornication, and all other deadly sin; and from all the deceits of the world, the flesh, and the devil;

Good Lord, deliver us.

From lightning and tempest; from plague, pestilence, and famine; from battle, and murder, and from sudden death;

Good Lord, deliver us.

From all sedition, privy conspiracy, and rebellion; from all false doctrine, heresy, and schism; from hardness of heart, and contempt of thy Word and Commandment;

Good Lord, deliver us.

By the mystery of thy holy Incarnation; by thy holy Nativity and Circumcision; by thy Baptism, Fasting, and Temptation;

Good Lord, deliver us.

By thine Agony and bloody Sweat; by thy Cross and Passion; by thy precious Death and Burial; by thy glorious Resurrection and Ascension; and by the coming of the Holy Ghost;

Good Lord, deliver us.

In all time of our tribulation; in all time of our wealth; in the hour of death, and in the day of judgment;

Good Lord, deliver us.

We sinners do beseech thee to hear us, O Lord God, and that it may please thee to rule and govern thy holy Church universal in the right way;

We beseech thee to hear us, good Lord.

That it may please thee to endue the Congress of these United States, and all

others in authority, legislative, judicial, and executive, with grace, wisdom, and understanding; to execute justice, and to maintain truth;

We beseech thee to hear us, good Lord.

That it may please thee to illuminate all Bishops, and other Pastors, with true knowledge and understanding of thy Word, and that both by their preaching and living they may set it forth and shew it accordingly;

We beseech thee to hear us, good Lord.

That it may please thee to bless and keep all thy people;

We beseech thee to hear us, good Lord.

That it may please thee to give to all nations unity, peace, and concord;

We beseech thee to hear us, good Lord.

That it may please thee to give us an heart to love and dread thee, and diligently to live after thy commandments;

We beseech thee to hear us, good Lord.

That it may please thee to give to all thy people increase of grace, to hear meekly thy Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit;

We beseech thee to hear us, good Lord.

That it may please thee to bring into the way of truth all such as have erred, and are deceived;

We beseech thee to hear us, good Lord.

That it may please thee to strengthen such as do stand, and to comfort and help the weak hearted, and to raise up those who fall, and finally to beat down Satan under our feet :

We beseech thee to hear us, good Lord.

That it may please thee to succour, help, and comfort, all who are in danger, necessity, and tribulation ;

We beseech thee to hear us, good Lord.

That it may please thee to preserve all who travel by land or by water, all women in child-birth, all sick persons and young children, and to shew thy pity upon all prisoners and captives ;

We beseech thee to hear us, good Lord.

That it may please thee to defend, and provide for, the fatherless children, and widows, and all who are desolate and oppressed ;

We beseech thee to hear us, good Lord.

That it may please thee to have mercy upon all men ;

We beseech thee to hear us, good Lord.

That it may please thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts ;

We beseech thee to hear us, good Lord.

That it may please thee to give and preserve to our use the kindly fruits of the

earth, so as in due time we may enjoy them;

We beseech thee to hear us, good Lord.

That it may please thee to give us true repentance, to forgive us all our sins, negligences, and ignorances, and to endue us with the grace of thy Holy Spirit, to amend our lives according to thy holy Word;

We beseech thee to hear us, good Lord.

Son of God: we beseech thee to hear us.

Son of God: we beseech thee to hear us.

O Lamb of God: who takest away the sins of the world;

Grant us thy peace.

O Christ, hear us.

O Christ, hear us.

Lord, have mercy upon us, and deal not with us according to our sins.

Neither reward us according to our iniquities.

O God, merciful Father, who despisest not the sighing of a contrite heart, nor the desire of such as are sorrowful; Mercifully assist our prayers which we make before thee in all our troubles and adversities whensoever they oppress us; and graciously hear us, that those evils which the craft and subtilty of the devil or man worketh against us, may, by thy good providence, be brought to naught; that we thy servants, being hurt

by no persecutions, may evermore give thanks unto thee in thy holy Church, through Jesus Christ our Lord.

O Lord, arise, help us, and deliver us for thy Name's sake.

O God, we have heard with our ears, and our fathers have declared unto us, the noble works that thou didst in their days, and in the old time before them.

O Lord, arise, help us, and deliver us for thine Honour.

From our enemies defend us, O Christ.

Graciously look upon our afflictions.

Pitifully behold the sorrows of our hearts.

Mercifully forgive the sins of thy people.

Favourably with mercy hear our prayers.

O Son of David, have mercy upon us.

Both now and ever vouchsafe to hear us, O Christ.

Graciously hear us, O Christ; graciously hear us, O Lord Christ.

O Lord, let thy mercy be shewed upon us.

As we do put our trust in thee.

WE humbly beseech thee, O Father, mercifully to look upon our infirmities; and for the glory of thy Name, turn from us all those evils that we most justly have deserved: and grant, that in all our troubles

we may put our whole trust and confidence in thy mercy, and evermore serve thee in holiness and pureness of living, to thy honour and glory, through our only Mediator and Advocate Jesus Christ our Lord. *Amen.*

Here endeth the LITANY.

¶*A General Thanksgiving.*

ALmighty God, Father of all mercies, we thine unworthy servants do give thee most humble and hearty thanks for all thy goodness and loving kindness to us and to all men: [* *particularly to those, who desire now to offer up their praises and thanksgivings for thy late mercies vouchsafed unto them.*] We bless thee for our creation, preservation, and all the blessings of this life; but above all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And we beseech thee, give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful, and that we may shew forth thy praise, not only with our lips, but in our lives; by giving up ourselves to thy service, and by walking before thee in holiness and righteousness all our days, through Jesus Christ our Lord; to whom with thee and the Holy Ghost, be all

* *This to be said when any who have been prayed for, desire to return praise.*

honour and glory, world without end. *Amen.*

¶ *A Prayer of St.* Chrysostom.

ALmighty God, who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise, that when two or three are gathered together in thy Name, thou wilt grant their requests; fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

2 *Cor.* 13. 14.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

Here endeth the Morning Prayer.

THE ORDER FOR DAILY

EVENING PRAYER.

¶ *The* EVENING PRAYER *is to be read the same as* MORNING PRAYER, *to the Answer "The Lord's Name be praised," preceding the Psalms; then shall be said or sung the Psalms in Order as they are appointed, with the Doxology, as in the Morning Service; then the Lesson from the Old Testament; after which this* HYMN:

St. Luke 1. 46.

MY soul doth magnify the Lord: and my spirit hath rejoiced in God my Saviour.

For he hath regarded: the lowliness of his hand-maiden.

For behold from henceforth: all generations shall call me blessed.

For he that is mighty hath magnified me: and holy is his Name.

And his mercy is on them that fear him: throughout all generations.

He hath shewed strength with his arm: He hath scattered the proud in the imagination of their hearts.

He hath put down the mighty from their seat: and hath exalted the humble and meek.

He hath filled the hungry with good

things: and the rich he hath sent empty away.

He remembering his mercy hath holpen his servant Israel: as he promised to our forefathers, Abraham and his seed, for ever.

¶ *Or else this.* Psal. 98.

O Sing unto the Lord a new song: for he hath done marvellous things.

With his own right hand, and with his holy arm: hath he gotten himself the victory.

The Lord declared his salvation: his righteousness hath he openly shewed in the sight of the heathen.

He hath remembered his mercy and truth towards the house of Israel: and all the ends of the world have seen the salvation of our God.

Shew yourselves joyful unto the Lord, all ye lands: sing, rejoice, and give thanks.

Praise the Lord upon the harp: sing to the harp with a psalm of thanksgiving.

With trumpets also and shawms: O shew yourselves joyful before the Lord the King.

Let the sea make a noise, and all that therein is: the round world and they that dwell therein.

Let the floods clap their hands, and let the hills be joyful together before the Lord: for he cometh to judge the earth.

With righteousness shall he judge the world: and the people with equity.

¶ *Then a Lesson of the new Testament, as it is appointed: And after that shall be sung or said this Hymn:*

St. Luke 2. 29.

LORD, now lettest thou thy servant depart in peace: according to thy word.

For mine eyes have seen: thy salvation,

Which thou hast prepared: before the face of all people;

To be a light to lighten the Gentiles: and to be the glory of thy people Israel.

¶ *Or else this.* Psal. 67.

GOD be merciful unto us, and bless us: and shew us the light of his countenance, and be merciful unto us:

That thy way may be known upon earth: thy saving health among all nations.

Let the people praise thee, O God: yea, let all the people praise thee.

O let the nations rejoice and be glad: for thou shalt judge the folk righteously, and govern the nations upon earth.

Let the people praise thee, O God: yea, let all the people praise thee.

Then shall the earth bring forth her increase: and God, even our own God, shall give us his blessing

God shall bless us: and all the ends of the world shall fear him.

¶ *Then shall be said the Apostles' Creed by the Minister and the People, standing.*

I Believe in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his only Son our Lord; Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried; The third day he rose again from the dead, He ascended into heaven, And sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; The Holy Catholic Church; The Communion of Saints; The forgiveness of Sins; The resurrection of the body, And the life everlasting. Amen.

¶ *And after that, these Prayers following, all devoutly kneeling; the Minister first pronouncing,*

The Lord be with you:

Answ. And with thy spirit.

¶ *Minister.* Let us pray.

O Lord, shew thy mercy upon us;

Answ. And grant us thy salvation.

Minister. O Lord, bless and preserve these United States;

Answ. And mercifully hear us, when we call upon thee.

Minister. Endue thy Ministers with righteousness;

Answ. And make thy people joyful.

Minister. O God, make clean our hearts within us;

Answ. And take not thy Holy Spirit from us.

Collects.

O God, from whom all holy desires, all good counsels, and all just works do proceed; Give unto thy servants that peace which the world cannot give; that both our hearts may be set to obey thy commandments, and also that by thee we being defended from the fear of our enemies, may pass our time in rest and quietness, through the merits of Jesus Christ our Saviour. *Amen.*

ENlighten our minds, O Lord, we beseech thee, with thy truth; and by thy great mercy defend us from all perils and dangers of this night, for the love of thy only Son our Saviour Jesus Christ. *Amen.*

¶ *These four Prayers following are always to be used in the Evening Service, and at other Times when the Litany is not said.*

¶ *A Prayer for the Congress.*

MOst gracious God, we humbly beseech thee, as for these *United States* in general, so especially for their Delegates in

Congress: that thou wouldest be pleased to direct and prosper all their consultations to the advancement of thy Glory, the good of thy Church, the safety, honour, and welfare of thy people; that all things may be so ordered and settled by their endeavours, upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety may be established among us for all generations. These and all other necessaries for them, for us, and thy whole Church, we humbly beg in the Name and mediation of Jesus Christ our most blessed Lord and Saviour. *Amen.*

¶ *A Prayer for our Civil Rulers.*

O Lord our heavenly Father, the high and mighty Ruler of the Universe, who dost from thy throne behold all the dwellers upon earth; Most heartily we beseech thee with thy favour to behold all in authority, legislative, judicial, and executive, in these United States; and so replenish them with the grace of thy Holy Spirit, that they may always incline to thy will, and walk in thy way: Endue them plenteously with heavenly gifts; grant them in health and wealth long to live; and finally, after this life, to attain everlasting joy and felicity, through Jesus Christ our Lord. *Amen.*

¶ *A Prayer for the Clergy and People.*

ALmighty and everlasting God, Send down upon all Bishops and other Pastors, and the Congregations committed to their charge, the healthful Spirit of thy grace; and that they may truly please thee, pour upon them the continual dew of thy blessing: Grant this, O Lord, for the honour of our Advocate and Mediator Jesus Christ. *Amen.*

¶ *A Prayer for all Conditions of Men.*

O God, the Creator and Preserver of all mankind, we humbly beseech thee for all sorts and conditions of men, that thou wouldest be pleased to make thy ways known unto them, thy saving health unto all nations. More especially we pray for thy holy Church universal; that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians, may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. Finally we commend to thy Fatherly goodness, all those who are any ways afflicted or distressed in mind, body, or estate; [* *especially those for whom our prayers are desired;*] that it may please thee to comfort and relieve them, according

* *This to be said when any desire the prayers of the Congregation.*

to their several necessities, giving them patience under their sufferings, and a happy issue out of all their afflictions: And this we beg for Jesus Christ's sake. *Amen.*

¶ *Then the General Thanksgiving and Prayer of St.* Chrysostom *and the blessing, as in the Morning Service.*

Here endeth the Evening Prayer.

PRAYERS AND THANKSGIVINGS

UPON SEVERAL OCCASIONS.

To be used before the two final Prayers of Morning and Evening Service.

PRAYERS.

¶ *For Rain.*

O God, heavenly Father, who by thy Son Jesus Christ hast promised to all those who seek thy kingdom, and the righteousness thereof, all things necessary to their bodily sustenance; Send us, we beseech thee, in this our necessity, such moderate rain and showers, that we may receive the fruits of the earth to our comfort, and to thy honour, through Jesus Christ our Lord. *Amen.*

¶ *For Fair Weather.*

O Almighty Lord God, who for the sin of man didst once drown all the world, except eight persons, and afterward of thy great mercy didst promise never to destroy it so again; We humbly beseech thee, that although we for our iniquities have worthily deserved a plague of rain and waters, yet upon our true repentance thou wilt send

us such weather, as that we may receive the fruits of the earth in due season; and learn both by thy punishment to amend our lives, and for thy clemency to give thee praise and glory, through Jesus Christ our Lord. *Amen.*

¶ *In the time of Dearth and Famine.*

O God, heavenly Father, whose gift it is, that the rain doth fall, the earth is fruitful, beasts increase, and fishes do multiply; Behold, we beseech thee, the afflictions of thy people; and grant that the scarcity and dearth, which we do now most justly suffer for our iniquity, may through thy goodness be mercifully turned into cheapness and plenty, for the love of Jesus Christ our Lord; to whom with thee, and the Holy Ghost, be all honour and glory now and for ever. *Amen.*

¶ *Or this.*

O God, merciful Father, who in the time of Elisha the prophet didst suddenly in Samaria turn great scarcity and dearth into plenty and cheapness; Have mercy upon us, that we, who are now for our sins punished with like adversity, may likewise find the seasonable relief: Increase the fruits of the earth by thy heavenly benediction; and grant that we, receiving thy bountiful liberality, may use the same to thy glory, the relief of those who are needy,

and our own comfort, through Jesus Christ our Lord. *Amen.*

¶ *In the time of War and Tumults.*

O Thou Almighty Ruler of the Universe, whose power no creature is able to resist, to whom it belongeth justly to punish sinners, and to be merciful to those who truly repent; Save and deliver us, we humbly beseech thee, from the hands of our enemies; that we, being armed with thy defence, may be preserved evermore from all perils, to glorify thee, who art the only giver of all victory, through the merits of thy son Jesus Christ our Lord. *Amen.*

¶ *In the time of any common Plague or Sickness.*

O Almighty God, who in thy wrath didst send a plague upon thine own people in the wilderness, for their obstinate rebellion against Moses and Aaron; and also, in the time of King David, didst slay with the plague of pestilence threescore and ten thousand, and yet remembering thy mercy, didst save the rest; Have pity upon us miserable sinners, who now are visited with great sickness and mortality; that like as thou didst then accept of an atonement, and didst command the destroying Angel to cease from punishing; so it may now please thee to withdraw from us this plague

and grievous sickness, through Jesus Christ our Lord. *Amen.*.

¶ *For those who are to be admitted into holy Orders.*

ALmighty God, our heavenly Father, who hast purchased to thyself an universal Church by the precious blood of thy dear Son; Mercifully look upon the same, and at this time so guide and govern the minds of thy servants the Bishops and Pastors of thy flock, that they may lay hands suddenly on no man, but faithfully and wisely make choice of fit persons to serve in the sacred ministry of thy Church. And to those who shall be ordained to any holy Function, give thy grace and heavenly benediction; that both by their life and doctrine they may shew forth thy glory, and set forward the salvation of all men, through Jesus Christ our Lord. *Amen.*

¶ *Or this.*

ALmighty God, the giver of all good gifts, who of thy divine providence hast appointed divers orders in thy Church; Give thy grace, we humbly beseech thee, to all those who are to be called to any office and administration in the same; and so replenish them with the truth of thy doctrine, and endue them with innocency of life, that they may faithfully serve before

thee, to the glory of thy great Name, and the benefit of thy holy Church; through Jesus Chrjst our Lord. *Amen.*

THANKSGIVINGS.

¶ *The Thanksgiving of Women after Child-birth; to be said when any Woman, being present in Church, shall have desired to return Thanks to Almighty God for her safe Deliverance.*

O Almighty God, we give thee humble thanks, for that thou hast been graciously pleased to preserve this woman, thy servant through the great pain and peril of Child-birth; Grant, we beseech thee, most merciful Father, that she through thy help may both faithfully live, and walk according to thy will in this life present, and also may be partaker of everlasting glory in the life to come, through Jesus Christ our Lord. *Amen.*

¶ *For Rain.*

O God our heavenly Father, who by thy gracious providence dost cause the former and the latter rain to descend upon the earth, that it may bring forth fruit for the use of man; We give thee humble thanks that it hath pleased thee, in our great necessity, to send us at the last a joyful rain upon thine inheritance, and to refresh it when it

was dry, to the great comfort of us thy unworthy servants, and to the glory of thy holy Name; through thy mercies in Jesus Christ our Lord. *Amen.*

¶ *For fair Weather.*

O Lord God, who hast justly humbled us by thy late visitation of us with immoderate rain and waters, and in thy mercy hast relieved and comforted our souls by this seasonable and blessed change of weather; We praise and glorify thy holy name, for this thy mercy, and will always declare thy loving kindness from generation to generation, through Jesus Christ our Lord. *Amen.*

¶ *For Plenty.*

O Most merciful Father, who of thy gracious goodness hast heard the devout prayers of thy Church, and turned our dearth and scarcity into cheapness and plenty; We give thee humble thanks for this thy special bounty; beseeching thee to continue thy loving kindness unto us, that our land may yield us her fruits of increase, to thy glory and our comfort, through Jesus Christ our Lord. *Amen.*

¶ *For Peace and Deliverance from our Enemies.*

O Almighty God, who art a strong tower of defence unto thy servants

against the face of their enemies; We yield thee praise and thanksgiving for our deliverance from those great and apparent dangers wherewith we were compassed: We acknowledge it thy goodness that we were not delivered over as a prey unto them; beseeching thee still to continue such thy mercies towards us, that all the world may know that thou art our Saviour and mighty deliverer, through Jesus Christ our Lord. *Amen.*

¶ *For restoring public Peace at Home.*

O Eternal God, our heavenly Father, who alone makest men to be of one mind in a house, and stillest the outrage of a violent and unruly people; We bless thy holy Name, that it hath pleased thee to appease the seditious tumults which have been lately raised up amongst us; most humbly beseeching thee to grant to all of us grace, that we may henceforth obediently walk in thy holy commandments; and leading a quiet and peaceable life in all godliness and honesty, may continually offer unto thee our sacrifice of praise and thanksgiving for these thy mercies towards us, through Jesus Christ our Lord. *Amen.*

¶ *For Deliverance from the Plague, or other common Sickness.*

O Lord God, who hast wounded us for our sins, and consumed us for our

transgressions by thy late heavy and dreadful visitation; and now in the midst of judgment remembering mercy, hast redeemed our souls from the jaws of death; We offer unto thy fatherly goodness ourselves, our souls and bodies, which thou hast delivered, to be a living sacrifice unto thee, always praising and magnifying the mercies in the midst of thy Church; through Jesus Christ our Lord. *Amen.*

¶ *Or this.*

WE humbly acknowledge before thee, O most merciful Father, that all the punishments which are threatened in thy law, might justly have fallen upon us, by reason of our manifold transgressions and hardness of heart: Yet seeing it hath pleased thee of thy tender mercy, upon our weak and unworthy humiliation, to asswage the contagious sickness wherewith we lately have been sore afflicted, and to restore the voice of joy and health into our dwellings; We offer unto thy divine Majesty the sacrifice of praise and thanksgiving, lauding and magnifying thy glorious Name for such thy preservation and providence over us, through Jesus Christ our Lord. *Amen.*

COLLECTS.

¶ COLLECTS *that may be said after the Collects of Morning or Evening Prayer, or Communion, at the discretion of the Minister.*

ASsist us mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy servants towards the attainment of everlasting salvation; that among all the changes and chances of this mortal life, they may ever be defended by thy most gracious and ready help, through Jesus Christ our Lord. *Amen.*

O Almighty Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments; that through thy most mighty protection, both here and ever, we may be preserved in body and soul, through our Lord and Saviour Jesus Christ. *Amen.*

GRant, we beseech thee, Almighty God, that the words which we have heard this day with our outward ears, may through thy grace be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of thy Name, through Jesus Christ our Lord. *Amen.*

PRevent us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy name; and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. *Amen.*

ALmighty God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking; We beseech thee to have compassion upon our infirmities; and those things which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us for the worthiness of thy Son Jesus Christ our Lord. *Amen.*

ALmighty God, who hast promised to hear the petitions of those who ask in thy Son's Name; We beseech thee mercifully to incline thine ears to us who have made now our prayers and supplications unto thee; and grant that those things which we have faithfully asked according to thy will, may effectually be obtained, to the relief of our necessity, and to the setting forth of thy glory, through Jesus Christ our Lord. *Amen.*

The ORDER for the Administration of the *Lord's Supper*, or *Holy Communion.*

¶ When the Minister giveth warning for the Celebration of the holy Communion, (which he shall always do upon the Sunday, or some Holy-day immediately preceding,) he shall read this Exhortation following; or so much thereof as in his discretion he may think convenient.

DEarly beloved, on——day next, I purpose, through God's assistance, to administer to all such as shall be religiously and devoutly disposed, the most comfortable Sacrament of the Body and Blood of Christ; to be by them received, in remembrance of his meritorious Cross and Passion; whereby alone we obtain remission of our sins, and are made partakers of the kingdom of Heaven. Wherefore it is our duty to render most humble and hearty thanks to Almighty God our heavenly Father, for that he hath given his Son our Saviour Jesus Christ, not only to die for us, but also to be our spiritual food and sustenance in that holy Sacrament. Which being so divine and comfortable a thing to them who receive it worthily, and so dangerous to those who will presume to receive it unworthily; my duty is to exhort you in the mean season to consider the dignity of that holy mystery, and the great peril of the unworthy receiving thereof; and so to search and examine your own consciences, (and that not lightly, and after the manner of dissemblers with God; but so) that ye

may come holy and clean to such a heavenly feast, in the marriage-garment required by God in holy Scripture, and be received as worthy partakers of that holy Table.

The way and means thereto is; First, to examine your lives and conversations by the rule of God's commandments: and wherein soever ye shall perceive yourselves to have offended, either by will, word, or deed; there to bewail your own sinfulness, and to confess yourselves to Almighty God, with full purpose of amendment of life. And if ye shall perceive your offences to be such, as are not only against God, but also against your neighbours; then ye shall reconcile yourselves unto them; being ready to make restitution and satisfaction, according to the uttermost of your powers, for all injuries and wrongs done by you to any other; and being likewise ready to forgive others who have offended you, as ye would have forgiveness of your offences at God's hand: for otherwise the receiving of the holy Communion doth nothing else but increase your condemnation. Therefore if any of you be a blasphemer of God, an hinderer or slanderer of his Word, an adulterer, or be in malice or envy, or in any other grievous crime; Repent ye of your sins, or else come not to that holy Table.

And because it is requisite, that no man should come to the holy Communion, but with a full trust in God's mercy, and with

a quiet conscience; therefore if there be any of you, who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel; let him come to me, or to some other Minister of God's word, and open his grief; that he may receive such godly counsel and advice, as may tend to the quieting of his conscience, and the removing of all scruple and doubtfulness.

¶ *Or, in case he shall see the People negligent to come to the holy Communion, instead of the former, he shall use this Exhortation.*

DEarly beloved brethren, on —— I intend by God's grace, to celebrate the Lord's Supper; unto which, in God's behalf, I bid you all who are here present; and beseech you for the Lord Jesus Christ's sake, that ye will not refuse to come thereto, being so lovingly called and bidden by God himself. Ye know how grievous and unkind a thing it is, when a man hath prepared a rich feast; decked his table with all kind of provision, so that there lacketh nothing but the guests to sit down; and yet they who are called (without any cause) most unthankfully refuse to come. Which of you in such a case would not be moved? Who would not think a great injury and wrong done unto him? Wherefore, most dearly beloved in Christ, take ye good heed, lest ye withdrawing yourselves from this holy Supper, provoke God's indignation

against you. It is an easy matter for a man to say, I will not communicate, because I am otherwise hindered with worldly business. But such excuses are not so easily accepted, and allowed before God. If any man say, I am a grievous sinner, and therefore am afraid to come: wherefore then do ye not repent and amend? When God calleth you, are ye not ashamed to say, ye will not come? When ye should return to God, will ye excuse yourselves, and say, ye are not ready? Consider earnestly with yourselves, how little such feigned excuses will avail before God. They who refused the feast in the Gospel, because they had bought a farm, or would try their yokes of oxen, or because they were married, were not so excused, but counted unworthy of the heavenly feast. Wherefore, according to mine office, I bid you in the Name of God, I call you in Christ's behalf, I exhort you, as ye love your own salvation, that ye will be partakers of this holy Communion. And as the Son of God did vouchsafe to yield up his soul by death upon the cross for your salvation; so it is your duty to receive the Communion in remembrance of the sacrifice of his death, as he himself hath commanded: Which if ye shall neglect to do, consider with yourselves how great injury ye do unto God, and how sore punishment hangeth over your heads for the same; when ye wilfully abstain from

the Lord's Table, and separate from your brethren, who come to feed on the banquet of that most heavenly food. These things if ye earnestly consider, ye will by God's grace return to a better mind: for the obtaining whereof we shall not cease to make our humble petitions unto Almighty God our heavenly Father.

¶ *IF among those who come to be partakers of the holy Communion, the Minister shall know any to be an open and notorious evil liver, or to have done any wrong to his neighbours by word or deed, so that the Congregation be thereby offended; he shall advertise him, that he presume not to come to the Lord's Table, until he have openly declared himself to have truly repented and amended his former evil life, that the Congregation may thereby be satisfied; and that he hath recompensed the parties to whom he hath done wrong; or at least declare himself to be in full purpose so to do, as soon as he conveniently may.*

¶ *The same order shall the Minister use with those, betwixt whom he perceiveth malice and hatred to reign; not suffering them to be partakers of the Lord's Table, until he know them to be reconciled. And if one of the parties so at variance, be content to forgive from the bottom of his heart all that the other hath trespassed against him, and to make amends for that wherein he himself hath offended; and the other party will not be perswaded to a godly unity, but remain still in this frowardness and malice: the Minister in that case ought to admit the penitent person to the holy Communion, and not him that is obstinate. Provided that every Minister so repelling any, as is herein specified, shall be obliged to give an account of the same to the Ordinary as soon as conveniently may be.*

¶ *The Table at the Communion-time having a fair white linen cloth upon it, shall stand in the body of the Church, or in the Chancel, where Morning and Evening Prayer are appointed to be said. And the Minister standing at the north side of the Table, shall say the Collect following; the People kneeling.*

Collect.

ALmighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of

thy Holy Spirit; that we may perfectly love thee, and worthily magnify thy holy Name, through Christ our Lord. *Amen.*

¶ *Then shall the Minister, turning to the people, rehearse distinctly all the Ten Commandments; and the People, still kneeling, shall, after every Commandment, ask God's mercy for their transgression thereof for the time past, and grace to keep the same for the time to come, as followeth.*

Minister.

GOD spake these words, and said, I am the Lord thy God: Thou shalt have none other Gods but me.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my commandments.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless, that taketh his Name in vain.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Remember that thou keep holy the sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Honour thy father and thy mother; that thy days may be long in the land which the Lord thy God giveth thee.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt do no murder.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not commit adultery.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not steal.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not bear false witness against thy neighbour.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

People. Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

¶ *Then shall be said the Collect of the Day. And immediately after the Collect, the Minister shall read the Epistle, saying,* The Epistle [*or,* The portion of Scripture appointed for the Epistle] is written in the——Chapter of——beginning at the ——Verse. *And the Epistle ended, he shall say,* Here endeth the Epistle. *Then shall be read the Gospel (the People all standing up) saying,* The Holy Gospel is written in the——Chapter of——beginning at the——Verse.

¶ *Then the Minister shall declare unto the People what Holydays, or Fasting-days, are in the Week following to be observed. And (if occasion be) shall notice be given of the Communion.*

¶ *Then shall follow the Sermon; after which, the Minister, when there is a Communion, shall return to the Lord's Table, and begin the Offertory, saying one or more of these Sentences following, as he thinketh most convenient.*

LEt your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. St. *Matth.* 5. 16.

Lay not up for yourselves treasures upon earth; where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven; where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. St. *Matth.* 6. 19. 20.

Whatsoever ye would that men should do to you, even so do to them; for this is the law and the prophets. St. *Matth.* 7. 12.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. St. *Matth.* 7. 21.

Zaccheus stood forth, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have done any wrong to any man, I restore four-fold. St. *Luke* 19. 8.

Who goeth a warfare at any time at his own cost? Who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock? 1 *Cor.* 9. 7.

If we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things? 1 *Cor.* 9. 11.

Do ye not know, that they who minister about holy things, live of the sacrifice; and they who wait at the altar, are partakers with the altar? Even so hath the Lord also ordained, that they who preach the Gospel, should live of the Gospel. 1 *Cor.* 9. 13, 14.

He that soweth little, shall reap little; and he that soweth plenteously, shall reap plenteously. Let every man do according as he is disposed in his heart, not grudging-

ly, or of necessity; for God loveth a cheerful giver. 2 *Cor.* 9. 6, 7.

Let him that is taught in the word, minister unto him that teacheth in all good things. Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he reap. *Gal.* 6. 6, 7.

While we have time, let us do good unto all men; and specially unto them that are of the household of faith. *Gal.* 6. 10.

Godliness is great riches, if a man be content with that he hath: for we brought nothing into the world, neither may we carry any thing out. 1 *Tim.* 6. 6, 7.

Charge them who are rich in this world, that they be ready to give, and glad to distribute; laying up in store for themselves a good foundation against the time to come, that they may attain eternal life. 1 *Tim.* 6. 17, 18, 19.

God is not unrighteous, that he will forget your works, and labour that proceedeth of love; which love ye have shewed for his Name's sake, who have ministered unto the saints, and yet do minister. *Heb.* 6. 10.

To do good, and to distribute, forget not: for with such sacrifices God is well pleased. *Heb.* 13. 16.

Whoso hath this world's good, and seeth his brother have need, and shutteth up his compassion from him; how dwelleth the love of God in him? 1 St. *John* 3. 17.

Give alms of thy goods, and never turn thy face from any poor man; and then the face of the Lord shall not be turned away from thee. *Tob.* 4. 7.

Be merciful after thy power. If thou hast much, give plenteously. If thou hast little, do thy diligence gladly to give of that little: for so gatherest thou thyself a good reward in the day of necessity. *Tob.* 4. 8, 9.

He that hath pity upon the poor, lendeth unto the Lord: and look, what he layeth out, it shall be paid him again. *Prov.* 19. 17.

Blessed be the man that provideth for the sick and needy: the Lord shall deliver him in the time of trouble. *Psal.* 41. 1.

¶ *Whilst these Sentences are in reading, the Deacons, Churchwardens, or other fit Persons appointed for that purpose, shall receive the Alms for the Poor, and other Devotions of the People, in a decent Bason to be provided by the Parish for that purpose; and reverently bring it to the Minister, who shall humbly present and place it upon the holy Table.*

¶ *And the Minister shall then place upon the Table so much Bread and Wine, as he shall think sufficient. After which done, he shall say,*

Let us pray for the whole state of Christ's Church militant here in earth.

ALmighty and everliving God, who by thy holy Apostle hast taught us to make prayers and supplications, and to give thanks for all men; We humbly beseech thee most mercifully [*to accept* *If there be no alms, or oblations, then shall the words* [to accept our alms and oblations, and] *be left unsaid.*

our alms and oblations, and] to receive these our prayers which we offer unto thy divine Majesty; beseeching thee to inspire continually the universal Church with the spirit of truth, unity, and concord: and grant that all they who do confess thy holy Name, may agree in the truth of thy holy word, and live in unity, and godly love. We beseech thee also so to direct and dispose the hearts of all Christian Rulers, and especially the Rulers and Governors of these states, that they may truly and impartially administer justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion, and virtue. Give grace, O heavenly Father, to all Bishops and other Pastors, that they may both by their life and doctrine set forth thy true and lively word, and rightly and duly administer thy holy Sacraments. And to all thy people give thy heavenly grace; and especially to this Congregation here present; that with meek heart, and due reverence, they may hear, and receive thy holy Word; truly serving thee in holiness and righteousness all the days of their life. And we most humbly beseech thee of thy goodness, O Lord, to comfort and succour all those, who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity. And we also bless thy holy Name, for all thy

servants departed this life in thy faith and fear; beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom: Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

¶ *Then, the Communicants being conveniently placed for the receiving of the holy Sacrament, the Minister shall say this Exhortation.*

DEarly beloved in the Lord, ye who mind to come to the holy Communion of the Body and Blood of our Saviour Christ, must consider how Saint Paul exhorteth all persons diligently to try and examine themselves, before they presume to eat of that Bread, and drink of that Cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament; (for then we spiritually eat the flesh of Christ, and drink his blood;) so is the danger great, if we receive the same unworthily. For then we are guilty of the body and blood of Christ our Saviour. Judge therefore yourselves, brethren, that ye be not judged of the Lord; repent ye truly for your sins past; have a lively and stedfast faith in Christ our Saviour; amend your lives, and be in perfect charity with all men; so shall ye be meet partakers of those holy Mysteries. And above all things ye must give most humble

and hearty thanks to God the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man; who did humble himself, even to the death upon the cross, for us, miserable sinners, who lay in darkness and the shadow of death; that he might make us the children of God, and exalt us to everlasting life. And to the end that we should alway remember the exceeding great love of our Master and only Saviour Jesus Christ, thus dying for us, and the innumerable benefits which by his precious blood-shedding he hath obtained to us; he hath instituted and ordained holy Mysteries, as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort. To him therefore, with the Father, and the Holy Ghost, let us give (as we are most bounden) continual thanks; submitting ourselves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness all the days of our life. *Amen.*

¶ *Then shall the Minister say to those who come to receive the holy Communion;*

YE who do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth

in his holy ways; Draw near with faith, and take this holy Sacrament to your comfort; and make your humble Confession to Almighty God, meekly kneeling upon your knees.

¶ *Then shall this general Confession be made, by the Minister and all those who are minded to receive the holy Communion, humbly kneeling.*

ALmighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we from time to time most grievously have committed, By thought, word, and deed, against thy divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, Forgive us all that is past; And grant that we may ever hereafter serve and please thee in newness of life, To the honour and glory of thy Name, Through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Minister (the Bishop, if he be present) stand up, and turning to the people, say,*

ALmighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all those who with

hearty repentance and true faith turn unto him; Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness, and bring you to everlasting life, through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Minister say,*

Hear what comfortable words our Saviour Christ saith unto all who truly turn to him.

COme unto me, all ye that travel and are heavy laden, and I will refresh you. St. *Matt.* 11. 28.

So God loved the world, that he gave his only begotten Son, to the end that all that believe in him should not perish, but have everlasting life. St. *John* 3. 16.

Hear also what St. Paul saith.

This is a true saying, and worthy of all men to be received, that Christ Jesus came into the world to save sinners. 1 *Tim.* 1. 15.

Hear also what St. John saith.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins. 1. St. *John* 2. 1, 2.

¶ *After which the Minister shall proceed, saying,*

Lift up your hearts.

Answer. We lift them up unto the Lord.

Minister. Let us give thanks unto our Lord God.

Answer. It is meet and right so to do.

¶ *Then shall the Minister turn to the Lord's Table, and say,*

IT is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord,* [Holy Father,] Almighty Everlasting God.

* *These words* [Holy Father] *must be omitted on Trinity Sunday.*

¶ *Here shall follow the proper Preface, according to the time, if there be any specially appointed: or else immediately shall follow,*

THerefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying, Holy, holy, holy Lord God of hosts, heaven and earth are full of thy glory: Glory be to thee, O Lord most High. *Amen.*

¶ PROPER PREFACES.

¶ *Upon Christmas-day, and seven Days after.*

BEcause thou didst give Jesus Christ thine only Son to be born as at this time for us; who, by the operation of the

Holy Ghost, was made very man of the substance of the Virgin Mary his mother; and that without spot of sin, to make us clean from all sin. Therefore with Angels, *&c.*

¶ *Upon Easter-day, and seven Days after.*

BUT chiefly are we bound to praise thee for the glorious Resurrection of thy Son Jesus Christ our Lord; for he is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world; who by his death hath destroyed death, and by his rising to life again hath restored to us everlasting life. Therefore with Angels, *&c.*

¶ *Upon Ascension-day, and seven Days after.*

THrough thy most dearly beloved Son Jesus Christ our Lord; who after his most glorious Resurrection manifestly appeared to all his Apostles, and in their sight ascended up into heaven to prepare a place for us; that where he is, thither we might also ascend, and reign with him in glory. Therefore with Angels, *&c.*

¶ *Upon Whitsunday, and six Days after.*

THrough Jesus Christ our Lord; according to whose most true promise, the Holy Ghost came down as at this time from

heaven with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles, to teach them, and to lead them to all truth; giving them both the gift of divers languages, and also boldness with fervent zeal, constantly to preach the Gospel unto all nations; whereby we have been brought out of darkness and error, into the clear light and true knowledge of thee, and of thy Son Jesus Christ. Therefore with Angels, *&c.*

¶ *Upon the Feast of Trinity only.*

WHO art one God, one Lord; not one only person, but three persons in one substance. For that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality. Therefore with Angels, *&c.*

¶ *Then shall the Minister, kneeling down at the Lord's Table, say in the name of all those who shall receive the Communion, this Prayer following:*

WE do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy: Grant us therefore, gracious Lord, so to eat the

flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. *Amen.*

¶ *When the Minister, standing before the Table, hath so ordered the Bread and Wine, that he may with the more readiness and decency break the Bread before the People, and take the Cup into his hands; he shall say the Prayer of Consecration, as followeth:*

ALmighty God, our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world; and did institute, and in his holy Gospel command us to continue a perpetual memory of that his precious death, until his coming again; Hear us, O merciful Father, we most humbly beseech thee, and grant that we receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed body and blood: Who in the same night that he was betrayed, (*a*) took bread, and when he had given thanks, (*b*) he brake it,

(a) *Here the Minister is to take the Paten into his Hands:*

(b) *And here to break the Bread:*

and gave it to his disciples, saying, Take, eat, (*c*) this is my Body which is given for you: Do this in remembrance of me. Likewise after supper (*d*) he took the Cup; and when he had given thanks, he gave it to them, saying, Drink ye all of this; for this (*e*) is my Blood of the New-Testament, which is shed for you, and for many, for the remission of sins: Do this, as oft as ye shall drink it, in remembrance of me. *Amen.*

(c) *And here to lay his Hand upon all the Bread.*

(d) *Here he is to take the Cup into his Hand:*

(e) *And here to lay his Hand upon every Vessel in which there is any Wine to be consecrated.*

¶ *Then shall the Minister first receive the Communion in both kinds himself, and then proceed to deliver the same to the Bishops, Presbyters, and Deacons, in like manner, (if any be present;) and after that to the People also in order into their Hands, all meekly kneeling. And when he delivereth the Bread to any one, he shall say,*

THE Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving.

¶ *And the Minister that delivereth the Cup to any one shall say,*

THE Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's Blood was shed for thee, and be thankful.

¶ *If the consecrated Bread or Wine be all spent before all have communicated, the Minister is to consecrate more according to the Form before prescribed; beginning at* [Our Saviour Christ in the same night, &c.] *for the blessing of the Bread; and at* [Likewise after supper, &c.] *for the blessing of the Cup.*

¶ *When all have communicated, the Minister shall return to the Lord's Table, and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair Linen Cloth.*

¶ *Then shall the Minister say the Lord's Prayer, the People repeating after him every petition.*

OUR Father, who art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, As it is in heaven; Give us this day our daily bread; And forgive us our trespasses, As we forgive those who trespass against us; And lead us not into temptation, But deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever. *Amen.*

¶ *After shall be said as followeth.*

O Lord and heavenly Father, we thy humble servants entirely desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thansgiving; most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and all thy whole Church may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee; humbly beseeching thee,

that all we, who are partakers of this holy Communion, may be fulfilled with thy grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice; yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. *Amen.*

¶ *Or this.*

ALMIGHTY and ever-living God, we most heartily thank thee, for that thou dost vouchsafe to feed us, who have duly received these holy Mysteries, with the spiritual food of the most precious body and blood of thy Son our Saviour Jesus Christ.; and dost assure us thereby of thy favour and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people; and are also heirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son. And we most humbly beseech thee, O heavenly Father, so to assist us with thy grace that we may continue in that holy fellow-

ship, and do all such good works as thou hast prepared for us to walk in, through Jesus Christ our Lord; to whom, with thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

¶ *Then shall be said or sung.*

GLory be to God on high, and in earth peace, good will toward men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only begotten Son Jesus Christ; O Lord God, Lamb of God, who hast taken away the sins of the world, and now sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. *Amen.*

¶ *Then the Minister (the Bishop, if he be present) shall let them depart with this Blessing.*

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

¶ *Upon the Sundays and other Holy-days (if there be no Communion) shall be said all that is appointed at the Communion, until the end of the Gospel; concluding with the Blessing. And if any of the consecrated Bread and Wine remain after the Communion, it shall not be carried out of the Church; but the Minister and other Communicants shall, immediately after the Blessing, reverently eat and drink the same.*

¶ *The Bread and Wine for the Communion shall be provided by the Church-Wardens, at the charges of the Parish.*

¶ *And note, That it is the duty of every Parishioner to communicate at the least three times in the year, of which Easter to be one.*

THE

COLLECTS, EPISTLES, AND GOSPELS,

TO BE USED THROUGHOUT THE YEAR.

¶ *The proper Collect for the Day is to be used in the Morning Service (when the same is not used with the Communion Service) immediately before the Collect for Peace; and always in the Evening Service, immediately before the Collects of the same.*

The First Sunday in Advent.

The Collect.

ALmighty God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life, in which thy Son Jesus Christ came to visit us in great humility; that in the last day when he shall come again in his glorious Majesty to judge both the quick and dead, we may rise to the life immortal, through him who liveth and reigneth with thee and the Holy Ghost, now and ever. *Amen.*

¶ *This Collect is to be repeated every Day with the other Collects in Advent, until Christmas Day.*

The Epistle. Rom. 13. 8.

OWE no man any thing, but to love one another: for he that loveth another,

hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour; therefore love is the fulfilling of the law. And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying: But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

The Gospel. St. Matth. 21. 1.

WHEN they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them and bring them unto me. And if any man say aught unto you, ye shall say,

The Lord hath need of them; and straightway he will send them. All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. And the disciples went, and did as Jesus commanded them; and brought the ass, and the colt, and put on them their cloaths, and they set him thereon. And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: blessed is he that cometh in the Name of the Lord; Hosanna in the highest. And when he was come into Jerusalem, all the city was moved, saying, Who is this? And the multitude said, This is Jesus the Prophet of Nazareth of Galilee. And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves, and said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.

The Second Sunday in Advent.

The Collect.

BLessed Lord, who hast caused all holy Scriptures to be written for our learning; Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them; that by patience, and comfort of thy holy Word, we may embrace, and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ. *Amen.*

The Epistle. Rom. 15. 4.

WHatsoever things were written aforetime, were written for our learning; that we through patience, and comfort of the Scriptures, might have hope. Now the God of patience and consolation grant you to be like-minded one toward another, according to Christ Jesus: That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ also received us, to the glory of God. Now I say, that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers: and that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the

Gentiles, and sing unto thy Name: And again he saith, Rejoice, ye Gentiles, with his people: And again, Praise the Lord, all ye Gentiles, and laud him, all ye people. And again Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles, in him shall the Gentiles trust. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the Holy Ghost.

The Gospel. *St.* Luke 21. 25.

AND there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity, the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. And he spake to them a parable, Behold the fig-tree, and all the trees: When they now shoot forth, ye see and know of your own selves, that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye, that the kingdom of God is nigh at hand.

Verily I say unto you, This generation shall not pass away till all be fulfilled. Heaven and earth shall pass away; but my words shall not pass away.

The Third Sunday in Advent.

The Collect.

O Lord Jesus Christ, who at thy first coming didst send thy messenger to prepare thy way before thee; Grant that the Ministers and stewards of thy mysteries may likewise so prepare and make ready thy way, by turning the hearts of the disobedient to the wisdom of the just, that at thy second coming to judge the world, we may be found an acceptable people in thy sight, who livest and reignest with the Father and the Holy Spirit ever, one God, world without end. *Amen.*

The Epistle. 1 Cor. 4. 1.

LEt a man so account of us, as of the Ministers of Christ, and Stewards of the mysteries of God. Moreover, it is required in stewards, that a man be found faithful. But with me it is a very small thing, that I should be judged of you, or of man's judgment: yea, I judge not mine own self. For I know nothing by myself, yet am I not hereby justified; but he that judgeth me is the Lord. Therefore judge

nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.

The Gospel. *St.* Matth. 11. 2.

NOw when John had heard in the prison the works of Christ, he sent two of his disciples, and said unto him, Art thou he that should come, or do we look for another? Jesus answered and said unto them, Go, and shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them: And blessed is he whosoever shall not be offended in me. And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in kings' houses. But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. For this is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

The Fourth Sunday in Advent.

The Collect.

O Lord, raise up (we pray thee) thy power, and come among us; and with great might succour us, that whereas, through our sins and wickedness, we are sore let and hindered in running the race that is set before us, thy bountiful grace and mercy may speedily help and deliver us, through the satisfaction of thy Son our Lord; to whom with thee and the Holy Ghost be honour and glory, world without end. *Amen.*

The Epistle. Phil. 4. 4.

REjoice in the Lord alway; and again I say, Rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing; but in every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

The Gospel. *St.* John 1. 19.

THis is the record of John, when the Jews sent Priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not; but confessed,

I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us: What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. And they which were sent were of the Pharisees. And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet? John answered them, saying, I baptize with water; but there standeth one among you, whom ye know not: He it is who, coming after me, is preferred before me, whose shoes latchet I am not worthy to unloose. These things were done in Bethabara, beyond Jordan, where John was baptizing.

The Nativity of our Lord, or the Birth-day of Christ, commonly called Christmas-day.

The Collect.

ALmighty God, who hast given us thy only begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin; Grant that we being regenerate, and made thy children by adoption

and grace, may daily be renewed by thy Holy Spirit, through the same our Lord Jesus Christ, who liveth and reigneth with thee and the same Spirit ever, one God, world without end. *Amen.*

The Epistle. Heb. 1. 1.

GOd, who at sundry times, and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds: Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as he hath by inheritance obtained a more excellent Name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son he saith, Thy throne, O God, is for ever and ever; a sceptre of righteousness is the

sceptre of thy kingdom: Thou hast loved righteousness and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: They shall perish, but thou remainest; and they all shall wax old as doth a garment: and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail.

The Gospel. *St.* John 1. 1.

IN the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made, that was made. In him was life, and the life was the light of men. And the light shineth in darkness, and the darkness comprehended it not. There was a man sent from God, whose name was John: The same came for a witness, to bear witness of the light, that all men through him might believe. He was not that light, but was sent to bear witness of that light. That was the true light, which lighteneth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He

came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth.

The Sunday after Christmas-day.

The Collect.

ALmighty God, who hast given us thy only begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit, through the same our Lord Jesus Christ, who liveth and reigneth with thee and the same Spirit ever, one God, world without end. *Amen.*

The Epistle. Gal. 4. 1.

NOw I say, that the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors, until the time appointed of the father. Even so we, when

we were children, were in bondage under the elements of the world: but when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

The Gospel. *St.* Matth. 1. 18.

THE birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, (before they came together) she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her, is of the Holy Ghost: And she shall bring forth a Son, and thou shalt call his name Jesus; for he shall save his people from their sins. (Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet,

saying, Behold, a virgin shall be with child, and shall bring forth a Son, and they shall call his name Emmanuel, which being interpreted, is, God with us.) Then Joseph being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife: And knew her not till she had brought forth her first-born Son; and he called his name Jesus.

The Circumcision of Christ.

The Collect.

ALmighty God, who madest thy blessed Son to be circumcised and obedient to the law for man; Grant us the true circumcision of the Spirit, that our hearts and all our members being mortified from all worldly and carnal lusts, we may in all things obey thy blessed will, through the same thy Son Jesus Christ our Lord. *Amen.*

The Epistle. Rom. 4. 8.

BLessed is the man to whom the Lord will not impute sin. Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? For we say, that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision

or in uncircumcision? not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith, which he had yet being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: And the father of circumcision to them who are not of the circumcision only, but also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void and the promise made of none effect.

The Gospel. *St.* Luke 2. 15.

AND it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which were

told them by the shepherds. But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them. And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

¶ *The same Collect, Epistle, and Gospel, shall serve for every Day after unto the Epiphany.*

The Epiphany, or the Manifestation of Christ to the Gentiles.

The Collect.

O God; who by the leading of a Star didst manifest thy only begotten Son to the Gentiles; Mercifully grant, that we, who know thee now by faith, may after this life have the fruition of thy glorious Godhead, through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. 3. 1.

FOr this cause, I Paul, the prisoner of Jesus Christ for you Gentiles; if ye have heard of the dispensation of the grace of God, which is given me to you-ward: How that by revelation he made known unto me the mystery (as I wrote afore in

few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ) which in other ages was not made known unto the sons of men, as it is now revealed unto his holy Apostles and Prophets by the Spirit; That the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ, by the Gospel: whereof I was made a minister, according to the gift of the grace of God, given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord: In whom we have boldness and access with confidence by the faith of him.

The Gospel. *St.* Matth. 2. 1.

WHEN Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is

born King of the Jews? for we have seen his star in the east, and are come to worship him. When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them, where Christ should be born. And they said unto him, In Bethlehem of Judea: For thus it is written by the prophet, And thou, Bethlehem in the land of Juda, art not the least among the princes of Juda; For out of thee shall come a Governor that shall rule my people Israel. Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go, and search diligently for the young child, and when ye have found him, bring me word again, that I may come and worship him also. When they had heard the king, they departed; and lo, the star which they saw in the east went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped him: And when they had opened their treasures they presented unto him gifts; gold, and frankincense, and

myrrh. And being warned of God in a dream, that they should not return to Herod, they departed into their own country another way.

The First Sunday after the Epiphany.

The Collect.

O Lord, we beseech thee mercifully to receive the prayers of thy people who call upon thee; and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil the same through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. 12. 1.

I Beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think, but to think soberly, according as God hath dealt to every man the measure of

faith. For as we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another.

The Gospel. *St.* Luke 2. 41.

NOw his parents went to Jerusalem every year at the feast of the passover. And when he was twelve years old, they went up to Jerusalem, after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it. But they, supposing him to have been in the company, went a day's journey, and they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him. And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them and asking them questions. And all that heard him were astonished at his understanding and answers. And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me? wist ye not that I must be about my

Father's business? And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart. And Jesus increased in wisdom and stature, and in favour with God and man.

The Second Sunday after the Epiphany.

The Collect.

ALMIGHTY and everlasting God, who dost govern all things in heaven and earth; Mercifully hear the supplications of thy people, and grant us thy peace all the days of our life; through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. 12. 6.

HAving then gifts, differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness. Let love be without dissimulation. Abhor that which is evil; cleave

to that which is good. Be kindly affectioned one to another with brotherly love; in honour preferring one another: not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality. Bless them which persecute you; bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one towards another. Mind not high things, but condescend to men of low estate.

The Gospel. *St.* John 2. 1.

AND the third day there was a marriage in Cana of Galilee, and the mother of Jesus was there. And both Jesus was called, and his disciples, to the marriage. And when they wanted wine, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother saith unto the servants, Whatsovever he saith unto you, do it. And there were set there six water-pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the governor of the

feast. And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was, (but the servants which drew the water knew,) the governor of the feast called the bridegroom, and saith unto him, Every man at the beginning doth set forth good wine, and when men have well drunk, then that which is worse: but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory, and his disciples believed on him.

The Third Sunday after the Epiphany.

The Collect.

ALMIGHTY and everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities stretch forth thy right hand to help and defend us, through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. 12. 16.

BE not wise in your own conceit. Recompence to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather

give place unto wrath; for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore, if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.

The Gospel. *St.* Matth. 8. 1.

WHen he was come down from the mountain, great multitudes followed him. And behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus put forth his hand, and touched him, saying, I will, be thou clean. And immediately his leprosy was cleansed. And Jesus saith unto him, See thou tell no man, but go thy way, shew thyself to the priest, and offer the gift that Moses commanded for a testimony unto them. And when Jesus was entered into Capernaum, there came unto him a Centurion, beseeching him, and saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus saith unto him, I will come and heal him. The Centurion answered and said, Lord, I am not worthy that thou shouldst come under my roof; but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me: and I say unto this man, Go,

and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no not in Israel. And I say unto you, that many shall come from the east and west, and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth. And Jesus said unto the Centurion, Go thy way, and as thou hast believed, so be it done unto thee. And his servant was healed in the self-same hour.

The Fourth Sunday after the Epiphany.

The Collect.

O God, who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright; Grant to us such strength and protection, as may support us in all dangers, and carry us through all temptations, through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. 13. 1.

LEt every soul be subject unto the higher powers; for there is no power but of God: the powers that be, are ordained of God. Whosoever therefore resisteth the power resisteth the ordinance of God: and they that resist, shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For, for this cause pay ye tribute also; for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour.

The Gospel. *St.* Matth. 8. 23.

AND when he was entered into a ship, his disciples followed him. And behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep. And his

disciples came to him, and awoke him, saying, Lord, save us, we perish. And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea, and there was a great calm. But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him? And when he was come to the other side, into the country of the Gergesenes, there met him two possessed with devils coming out of the tombs, exceeding fierce, so that no man might pass by that way. And behold, they cried out, saying, What have we to do with thee, Jesus, thou son of God? art thou come hither to torment us before the time? And there was a good way off from them an herd of many swine, feeding. So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine. And he said unto them, Go. And when they were come out, they went into the herd of swine: and behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters. And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils. And behold, the whole city came out to meet Jesus: and when they saw him, they besought him, that he would depart out of their coasts.

The Fifth Sunday after the Epiphany.

The Collect.

O Lord, we beseech thee to keep thy Church and houshold continually in thy true religion, that they who do lean only upon the hope of thy heavenly grace, may evermore be defended by thy mighty power, through Jesus Christ our Lord. *Amen.*

The Epistle. Col. 3. 12.

PUt on therefore (as the elect of God, holy and beloved) bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the Name of the Lord Jesus, giving thanks to God and the Father by him.

The Gospel. *St.* Matth. 13. 24.

THE kingdom of Heaven is likened unto a man which sowed good seed in his field. But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the housholder came, and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn.

The Sixth Sunday after the Epiphany.

The Collect.

O God, whose blessed Son was manifested, that he might destroy the works of the devil, and make us the sons of God, and heirs of eternal life; Grant us, we beseech thee, that having this hope, we may

purify ourselves, even as he is pure; that when he shall appear again with power and great glory, we may be made like unto him in his eternal and glorious kingdom; where with thee, O Father, and thee, O Holy Ghost, he liveth and reigneth ever, one God, world without end. *Amen.*

The Epistle. 1 *St.* John 3. 1.

BEhold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know, that when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him, purifieth himself, even as he is pure. Whosoever committeth sin, transgresseth also the law; for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him, sinneth not: whosoever sinneth, hath not seen him, neither known him. Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose, the Son of God was manifest-

ed, that he might destroy the works of the devil.

The Gospel. *St.* Matth. 24. 23.

THen if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs and false prophets, and shall shew great signs and wonders; insomuch that (if it were possible) they shall deceive the very elect. Behold, I have told you before. Wherefore, if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. For wheresoever the carcase is, there will the eagles be gathered together. Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

The Sunday called Septuagesima, or the Third Sunday before Lent.

The Collect.

O Lord, we beseech thee favourably to hear the prayers of thy people, that we, who are justly punished for our offences, may be mercifully delivered by thy goodness, for the glory of thy Name, through Jesus Christ our Saviour, who liveth and reigneth with thee and the Holy Ghost ever, one God, world without end. *Amen.*

The Epistle. 1 Cor. 9. 24.

KNow ye not, that they which run in a race, run all, but one receiveth the prize? So run that ye may obtain. And every man that striveth for the mastery, is temperate in all things: Now they do it to obtain a corruptible crown, but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway.

The Gospel. St. Matth. 20. 1.

THE kingdom of heaven is like unto a man that is an housholder, which went out early in the morning to hire labourers into his vineyard. And when he

had agreed with the labourers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the market-place, and said unto them, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? they say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard, and whatsoever is right, that shall ye receive. So when even was come, the Lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the good man of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny?

Take that thine is, and go thy way; I will give unto this last even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last: for many be called, but few chosen.

The Sunday called Sexagesima, or the second Sunday before Lent.

The Collect.

O Lord God, who seest that we put not our trust in any thing that we do; Mercifully grant that by thy power we may be defended against all adversity, through Jesus Christ our Lord. *Amen.*

The Epistle. 2 Cor. 11. 19.

YE suffer fools gladly, seeing ye yourselves are wise. For ye suffer if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face. I speak as concerning reproach, as though we had been weak: howbeit, whereinsoever any is bold, (I speak foolishly,) I am bold also. Are they Hebrews? so am I: are they Israelites? so am I: are they the seed of Abraham? so am I: are they ministers of Christ? (I speak as a fool) I am more: in labours more abundant; in stripes above

measure; in prisons more frequent; in deaths oft. Of the Jews five times received I forty stripes save one; Thrice was I beaten with rods; Once was I stoned; Thrice I suffered shipwrack; A night and a day I have been in the deep; in journeyings often; in perils of waters; in perils of robbers; in perils by mine own countrymen; in perils by the heathen; in perils in the city; in perils in the wilderness; in perils in the sea; in perils among false brethren; in weariness and painfulness; in watchings often; in hunger and thirst; in fastings often; in cold and nakedness; besides those things that are without, that which cometh upon me daily, the care of all the churches. Who is weak, and I am not weak? who is offended, and I burn not? If I must needs glory, I will glory of the things which concern mine infirmities. The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lye not.

The Gospel. *St.* Luke 8. 4.

WHen much people were gathered together, and were come to him out of every city, he spake by a parable: A sower went out to sow his seed; and as he sowed, some fell by the way-side; and it was trodden down, and the fowls of the air devoured it; And some fell upon a rock, and as

soon as it was sprung up, it withered away, because it lacked moisture; And some fell among thorns, and the thorns sprang up with it, and choked it; And other fell on good ground, and sprang up, and bare fruit an hundred fold. And when he had said these things, he cried, He that hath ears to hear, let him hear. And his disciples asked him, saying, What might this parable be? And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand. Now the parable is this: The seed is the word of God. Those by the wayside are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. They on the rock are they, which when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. And that which fell among thorns are they, which, when they have heard, go forth, and are choaked with cares, and riches, and pleasures of this life, and bring no fruit to perfection. But that on the good ground, are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

The Sunday called Quinquagesima, or the next Sunday before Lent.

The Collect.

O Lord, who hast taught us, that all our doings without charity are nothing worth; Send thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace, and of all virtues, without which whosoever liveth is counted dead before thee. Grant this for thine only Son Jesus Christ's sake. *Amen.*

The Epistle. 1 Cor. 13. 1.

THough I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal: And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind: charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all

things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part: But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. For now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity.

The Gospel. *St.* Luke 18. 31.

THen Jesus took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: And they shall scourge him, and put him to death; and the third day he shall rise again. And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken. And it came

to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way-side begging: and hearing the multitude pass by, he asked what it meant. And they told him, that Jesus of Nazareth passeth by. And he cried, saying, Jesus, thou Son of David, have mercy on me. And they which went before rebuked him, that he should hold his peace: but he cried so much the more, Thou Son of David, have mercy on me. And Jesus stood and commanded him to be brought unto him: and when he was come near, he asked him, saying, What wilt thou that I should do unto thee? And he said, Lord, that I may receive my sight. And Jesus said unto him, Receive thy sight; thy faith hath saved thee. And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.

The First Day of Lent, commonly called Ash-Wednesday.

The Collect.

ALmighty and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all those who are penitent; Create and make in us new and contrite hearts, that we worthily la-

menting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness, through Jesus Christ our Lord. *Amen.*

¶ *This Collect is to be read every Day in Lent, after the Collect appointed for the Day.*

¶ *At Morning Prayer, the Litany being ended, shall be said the following Prayers, immediately before the general Thanksgiving.*

O Lord, we beseech thee, mercifully hear our prayers, and spare all those who confess their sins unto thee; that they, whose consciences by sin are accused, by thy merciful pardon may be absolved, through Christ our Lord. *Amen.*

O Most mighty God, and merciful Father, who hast compassion upon all men, and hatest nothing that thou hast made; who wouldest not the death of a sinner, but that he should rather turn from his sin, and be saved; Mercifully forgive us our trespasses; receive and comfort us, who are grieved and wearied with the burden of our sins. Thy property is always to have mercy; to thee only it appertaineth to forgive sins: spare us therefore, good Lord, spare thy people whom thou hast redeemed; enter not into judgment with thy servants, who are vile earth, and miserable sinners; but so turn thine anger from us, who meekly acknowledge our vileness, and

truly repent us of our faults; and so make haste to help us in this world, that we may ever live with thee in the world to come, through Jesus Christ our Lord. *Amen.*

¶ *Then shall the People say this that followeth, after the Minister:*

TUrn thou us, O good Lord, and so shall we be turned. Be favourable, O Lord, Be favourable to thy people, Who turn to thee in weeping, fasting, and praying. For thou art a merciful God, Full of compassion, Long-suffering, and of great pity. Thou sparest when we deserve punishment, And in thy wrath thinkest upon mercy. Spare thy people, good Lord, spare them; And let not thine heritage be brought to confusion. Hear us, O Lord, for thy mercy is great; And after the multitude of thy mercies look upon us, Through the merits and mediation of thy blessed Son Jesus Christ our Lord. *Amen.*

For the Epistle. Joel 2. 12.

TUrn ye even to me, saith the Lord, with all your heart, and with fasting, and with weeping, and with mourning. And rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will return, and repent, and leave a blessing be-

hind him, even a meat-offering and a drink-offering unto the Lord your God? Blow the trumpet in Zion, sanctify a fast, call a solemn assembly, gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts; let the bridegroom go forth of his chamber, and the bride out of her closet; let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God.

The Gospel. *St.* Matth. 6. 16.

WHen ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, they have their reward. But thou, when thou fastest, anoint thine head, and wash thy face, that thou appear not unto men to fast, but unto thy Father which is in secret; and thy Father which seeth in secret, shall reward thee openly. Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where

thieves do not break through nor steal: For where your treasure is, there will your heart be also.

The First Sunday in Lent.

The Collect.

O Lord, who for our sake didst fast forty days and forty nights; Give us grace to use such abstinence, that our flesh being subdued to the Spirit, we may ever obey thy godly motions in righteousness and true holiness, to thy honour and glory, who livest and reignest with the Father and the Holy Ghost, one God, world without end. *Amen.*

The Epistle. 2 Cor. 6. 1.

WE then, as workers together with him, beseech you also, that ye receive not the grace of God in vain: (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation;) Giving no offence in any thing, that the ministry be not blamed; but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings;

by pureness, by knowledge, by long suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, by honour and dishonour, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

The Gospel. *St.* Matth. 4. 1.

THEN was Jesus led up of the spirit into the wilderness, to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward an hungered. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down; for it is written, He shall give his angels charge concerning thee; and in their hands they shall bear thee up, lest at any time

thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. Again the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and behold, angels came and ministered unto him.

The Second Sunday in Lent.

The Collect.

ALmighty God, who seest that we have no power of ourselves to help ourselves; Keep us both outwardly in our bodies, and inwardly in our souls; that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 Thess. 4. 1.

WE beseech you, brethren, and exhort you by the Lord Jesus, that as ye have

received of us how ye ought to walk, and to please God, so ye would abound more and more. For ye know what commandments we gave you by the Lord Jesus. For this is the will of God, even your sanctification, that ye should abstain from fornication; that every one of you should know how to possess his vessel in sanctification and honour; not in the lust of concupiscence, even as the Gentiles which know not God: that no man go beyond, and defraud his brother in any matter; because that the Lord is the avenger of all such, as we also have forewarned you and testified. For God hath not called us unto uncleanness, but unto holiness. He therefore that despiseth, despiseth not man, but God, who hath also given unto us his Holy Spirit.

The Gospel. *St.* Matth. 15. 21.

JEsus went thence, and departed into the coasts of Tyre and Sidon. And behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou Son of David: my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came, and besought him, saying, Send her away; for she crieth after us. But he answered and said, I am not sent, but unto the lost sheep of the house of Israel. Then came she and wor-

shipped him, saying, Lord, help me. But he answered and said, It is not meet to take the children's bread, and to cast it to dogs. And she said, Truth, Lord; yet the dogs eat of the crumbs which fall from their masters table. Then Jesus answered and said unto her, O woman, great is thy faith! be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

The Third Sunday in Lent.

The Collect.

WE beseech thee, Almighty God, look upon the hearty desires of thy humble servants, and stretch forth the right hand of thy Majesty, to be our defence against all our enemies, through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. 5. 1.

BE ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God, for a sweet-smelling savour. But fornication, and all uncleanness, or covetousness, let it not be once named amongst you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks.

For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ, and of God. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them; for ye were sometimes darkness, but now are ye light in the Lord: walk as children of light; (For the fruit of the Spirit is in all goodness, and righteousness, and truth) proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them: For it is a shame even to speak of those things which are done of them in secret. But all things that are reproved, are made manifest by the light; for whatsoever doth make manifest, is light. Wherefore he saith, Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light.

The Gospel. *St.* Luke 11. 14.

JEsus was casting out a devil, and it was dumb. And it came to pass when the devil was gone out, the dumb spake; and the people wondered. But some of them said, He casteth out devils through Beelzebub, the chief of the devils. And others tempting him, sought of him a sign from

heaven. But he knowing their thoughts, said unto them, Every kingdom divided against itself, is brought to desolation; and a house divided against a house, falleth. If Satan also be divided against himself, how shall his kingdom stand? because ye say, that I cast out devils through Beelzebub. And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges. But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. When a strong man armed keepeth his palace, his goods are in peace; but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils. He that is not with me, is against me: and he that gathereth not with me, scattereth. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he and taketh to him seven other spirits more wicked than himself, and they enter in, and dwell there; and the last state of that man is worse than the first. And it came to pass as he spake these things, a certain woman of the company lift up her voice, and said unto him, Blessed is the

womb that bare thee, and the paps which thou hast sucked. But he said, Yea, rather blessed are they that hear the word of God, and keep it.

The Fourth Sunday in Lent.

The Collect.

GRant, we beseech thee, Almighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of thy grace may mercifully be relieved, through our Lord and Saviour Jesus Christ. *Amen.*

The Epistle. Gal. 4. 21.

TELL me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, the one by a bond-maid, the other by a free-woman. But he who was of the bond-woman, was born after the flesh; but he of the free-woman was by promise. Which things are an allegory; for these are the two covenants; the one from mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem, which is above, is free: which is the mother of us all. For it is written, Re-

joice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. Now we, brethren, as Isaac was, are the children of promise. But as then, he that was born after the flesh, persecuted him that was born after the spirit; even so it is now. Nevertheless, what saith the Scripture? Cast out the bond-woman and her son; for the son of the bond-woman shall not be heir with the son of the free-woman. So then, brethren, we are not children of the bond-woman, but of the free.

The Gospel. *St.* John 6. 1.

JEsus went over the sea of Galilee, which is the sea of Tiberias. And a great multitude followed him, because they saw his miracles which he did on them that were diseased. And Jesus went up into a mountain, and there he sat with his disciples. And the passover, a feast of the Jews, was nigh. When Jesus then lift up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread that these may eat? (And this he said to prove him; for he himself knew what he would do.) Philip answered him, Two hundred penny-worth of bread is not sufficient for them, that every one of them may take a little. One

of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, which hath five barley-loaves, and two small fishes; but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves, and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down, and likewise of the fishes, as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.

The Fifth Sunday in Lent.

The Collect.

WE beseech thee, Almighty God, mercifully to look upon thy people; that by thy great goodness they may be governed and preserved evermore, both in body and soul, through Jesus Christ our Lord. *Amen.*

The Epistle. Hebr. 9. 11.

CHRIST being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands; that is to say, not of this building; neither by the blood of goats and calves; but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who, through the eternal Spirit, offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the Mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first Testament, they which are called might receive the promise of eternal inheritance.

The Gospel. *St.* John 8. 46.

JEsus said, Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? He that is of God, heareth God's words; ye therefore hear them not, because ye are not of God. Then answered the Jews, and said unto him, Say we not well, that thou art a Sa-

maritan, and hast a devil? Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me. And I seek not mine own glory: there is one that seeketh and judgeth. Verily, verily, I say unto you, If a man keep my saying, he shall never see death. Then said the Jews unto him, Now we know that thou hast a devil: Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death. Art thou greater than our father Abraham, which is dead? and the prophets are dead; whom makest thou thyself? Jesus answered, If I honour myself, my honour is nothing; it is my Father that honoureth me, of whom ye say, that he is your God: yet ye have not known him; but I know him: and if I should say I know him not, I shall be a liar like unto you; but I know him, and keep his saying. Your Father Abraham rejoiced to see my day, and he saw it, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am. Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple.

The Sunday next before Easter.

The Collect.

ALmighty and everlasting God, who, of thy tender love towards mankind, hast sent thy Son our Saviour Jesus Christ to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility; Mercifully grant that we may both follow the example of his patience, and also be made partakers of his resurrection, through the same Jesus Christ our Lord. *Amen.*

The Epistle. Phil. 2. 5.

LEt this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it nót robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a Name which is above every name; that at the Name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that

Jesus Christ is Lord, to the glory of God the Father.

The Gospel. *St.* Matth. 27. 1.

WHen the morning was come, all the chief priests and elders of the people took council against Jesus to put him to death. And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor. Then Judas who had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned, in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field to bury strangers in. Wherefore that field was called The field of blood, unto this day. (Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value, and gave them for the potter's field, as the Lord appointed me.)

And Jesus stood before the governor; and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest. And when he was accused of the chief priests and elders, he answered nothing. Then saith Pilate unto him, Hearest thou not how many things they witness against thee? And he answered him to never a word, insomuch that the governor marvelled greatly. Now at that feast the governor was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus, which is called Christ? For he knew that for envy they had delivered him. When he was set down on the judgment-seat, his wife sent unto him, saying, Have thou nothing to do with that just man; for I have suffered many things this day in a dream because of him. But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said Barabbas. Pilate saith unto them, What shall I do then with Jesus, which is called Christ? They all say unto him, Let him be crucified. And the gover-

nor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, His blood be on us, and on our children. Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified. Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand; and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! And they spit upon him, and took the reed, and smote him on the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him. And as they came out, they found a man of Cyrene, Simon by name; him they compelled to bear his cross. And when they were come unto a place called Golgotha, that is to say, a place of a scull, they gave him vinegar to drink, mingled

with gall; and when he had tasted thereof, he would not drink. And they crucified him, and parted his garments, casting lots: that it might be fulfilled, which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. And sitting down, they watched him there; and set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS. Then were there two thieves crucified with him; one on the right hand, and another on the left. And they that passed by reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thyself: if thou be the Son of God, come down from the cross. Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others, himself he cannot save: if he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now if he will have him: for he said, I am the Son of God. The thieves also which were crucified with him, cast the same in his teeth. Now from the sixth hour there was darkness over all the land, unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, *Eli, Eli, lama sabachthani?* that is to say, My God, my God, why hast thou forsaken me? Some of them

that stood there, when they heard that, said, This man calleth for Elias. And straightway one of them ran, and took a spunge, and filled it with vinegar, and put it on a reed, and gave him to drink. The rest said, Let be, let us see whether Elias will come to save him. Jesus, when he had cried again with a loud voice, yielded up the ghost. And behold, the vail of the temple was rent in twain, from the top to the bottom, and the earth did quake, and the rocks rent, and the graves were opened, and many bodies of saints which slept, arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many. Now when the Centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

¶ *The Epistles and Gospels from the Sunday before Easter to Good Friday are as followeth*, viz.

On Monday, for the Epistle, Isaiah 63. 1; *and for the Gospel, St.* Mark 14. 1:

On Tuesday, for the Epistle, Isaiah 50. 5; *and for the Gospel, St.* Mark 15. 1 *to* 40:

On Wednesday, for the Epistle, Hebrews 9. 16; *and for the Gospel, St.* Luke 22. 1:

And on Thursday, for the Epistle, 1 Corinth. 11. 17; *and for the Gospel, St.* Luke 23. 1 *to* 50.

Good Friday.

The Collects.

ALmighty God, we beseech thee graciously to behold this thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross, who now liveth and reigneth with thee and the Holy Ghost ever, one God, world without end. *Amen.*

ALmighty and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified; Receive our supplications and prayers, which we offer before thee for all estates of men in thy holy Church, that every member of the same, in his vocation and ministry, may truly and godly serve thee, through our Lord and Saviour Jesus Christ. *Amen.*

O Merciful God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that he should be converted and live; Have mercy upon all Jews, Turks, Infidels, and Hereticks; and take from them all ignorance, hardness of heart, and contempt of thy word; and so fetch them home, blessed Lord, to thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one

Shepherd, Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

The Epistle. Heb. 10. 1.

THE law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices, which they offered year by year continually, make the comers thereunto perfect: for then would they not have ceased to be offered? because that the worshippers once purged, should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: In burnt-offerings and sacrifices for sin thou hast had no pleasure: Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. Above, when he said, Sacrifice and offering, and burnt-offerings, and offering for sin thou wouldest not, neither hadst pleasure therein, which are offered by the law; Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified, through the offering of the body

of Jesus Christ once for all. And every priest standeth daily ministering, and offering oftentimes the same sacrifices, which can never take away sins. But this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified: Whereof the Holy Ghost also is a witness to us: For after that he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the vail, that is to say, his flesh; And having an high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) and let us consider one another to provoke unto love, and to good works; not

forsaking the assembling of ourselves together, as the manner of some is: but exhorting one another; and so much the more, as ye see the day approaching.

The Gospel. *St.* John 19. 1.

PIlate therefore took Jesus, and scourged him. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, and said, Hail, king of the Jews! And they smote him with their hands. Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man. When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. When Pilate therefore heard that saying, he was the more afraid; and went again into the judgment-hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. Then saith Pilate unto him, Speakest thou not unto me? Knowest thou not, that I have power to

crucify thee, and have power to release thee? Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cæsar's friend: Whosoever maketh himself a king, speaketh against Cæsar. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment-seat, in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the Passover, and about the sixth hour: and he saith unto the Jews, Behold your king. But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your king? The chief priests answered, We have no king but Cæsar. Then delivered he him therefore unto them to be crucified: and they took Jesus, and led him away. And he bearing his cross, went forth into a place called the place of a scull, which is called in the Hebrew, Golgotha: Where they crucified him, and two other with him, on either side one, and Jesus in the midst. And Pilate wrote a title, and put it on the cross; and the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.

This title then read many of the Jews; for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. Then said the chief priests of the Jews to Pilate, Write not, The king of the Jews; but that he said, I am the king of the Jews. Pilate answered, What I have written, I have written. Then the soldiers, when they had crucified Jesus, took his garments, (and made four parts, to every soldier a part) and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did. Now there stood by the cross of Jesus, his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by whom he loved, he saith unto his mother, Woman, behold thy son. Then saith he to the disciple, Behold thy mother. And from that hour that disciple took her unto his own home. After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar:

and they filled a spunge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost. The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath-day, (for that sabbath-day was an high day) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs. But one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken. And again, another scripture saith, They shall look on him whom they pierced.

Easter-Day.

¶ *At Morning Prayer, instead of the Psalm* (O come let us sing, &c.) *these Anthems shall be sung or said.*

CHrist our passover is sacrificed for us: therefore let us keep the feast;

Not with the old leaven, neither with the leaven of malice and wickedness: but with the unleavened bread of sincerity and truth. 1. *Cor.* 5. 7.

CHrist being raised from the dead, dieth no more: death hath no more dominion over him.

For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

Likewise reckon ye also yourselves to be dead indeed unto sin: but alive unto God through Jesus Christ our Lord. *Rom.* 6. 9.

CHrist is risen from the dead: and become the first-fruits of them that slept.

For since by man came death: by man came also the resurrection of the dead.

For as in Adam all die: even so in Christ shall all be made alive. 1 *Cor.* 15. 20.

The Collect.

ALmighty God, who through thine only begotten Son Jesus Christ, hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that as by thy special grace preventing us, thou dost put into our minds good desires; so by thy continual help we may bring the same to good effect, through Jesus Christ our Lord, who liveth and

reigneth with thee and the Holy Ghost ever, one God, world without end. *Amen.*

The Epistle. Col. 3. 1.

IF ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth: For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: For which things sake the wrath of God cometh on the children of disobedience. In the which ye also walked some time, when ye lived in them.

The Gospel. *St.* John 20. 1.

THE first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth and cometh to Simon Peter and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. Peter therefore went forth, and that other

disciple, and came to the sepulchre. So they ran both together; and the other disciple did outrun Peter, and came first to the sepulchre; and he stooping down and looking in, saw the linen clothes lying, yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie; and the napkin that was about his head not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple which came first to the sepulchre, and he saw, and believed. For as yet they knew not the Scripture, that he must rise again from the dead. Then the disciples went away again unto their own home.

Monday in Easter-Week.

The Collect.

¶ *The same as on Sunday.*

For the Epistle. Acts 10. 34.

PEter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:) That word, I say, ye know,

which was published throughout all Judea, and began from Galilee, after the baptism which John preached: How God anointed Jesus of Nazareth with the Holy Ghost, and with power; who went about doing good, and healing all that were oppressed of the devil: for God was with him. And we are witnesses of all things which he did, both in the land of the Jews, and in Jerusalem; whom they slew, and hanged on a tree: Him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he who was ordained of God to be the judge of quick and dead. To him give all the prophets witness, that through his name, whosoever believeth in him shall receive remission of sins.

The Gospel. *St.* Luke 24. 13.

BEhold, two of his disciples went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. And they talked together of all these things which had happened. And it came to pass, that while they communed together and reasoned, Jesus himself drew near, and went with them. But their eyes

were holden, that they should not know him. And he said unto them, What manner of communications are these, that ye have one to another, as ye walk and are sad? And the one of them, whose name was Cleopas, answering, said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, who was a prophet mighty in deed and word, before God and all the people: And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he, who should have redeemed Israel: and beside all this, to-day is the third day since these things were done. Yea, and certain women also of our company made us astonished who were early at the sepulchre; and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them who were with us went to the sepulchre, and found it even so as the women had said; but him they saw not. Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken! ought not Christ to have suffered these things, and to enter into his glory? And beginning

at Moses, and all the prophets, he expounded unto them in all the scriptures, the things concerning himself. And they drew nigh unto the village, whither they went: and he made as though he would have gone further: But they constrained him, saying, Abide with us; for it is towards evening, and the day is far spent. And he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him, and he vanished out of their sight. And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared unto Simon. And they told what things were done in the way, and how he was known of them in breaking of bread.

Tuesday in Easter-Week.

The Collect.

¶ *The same as on Sunday.*

For the Epistle. Acts 13. 26.

MEn and brethren, children of the stock of Abraham, and whosoever among

you feareth God, to you is the word of this salvation sent. For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath-day, they have fulfilled them in condemning him. And though they found no cause of death in him, yet desired they Pilate that he should be slain. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. But God raised him from the dead: And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. Wherefore he saith also in another psalm, Thou shalt not suffer thine holy One to see corruption. For David, after the had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption: But he whom God raised again,

saw no corruption. Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. Beware therefore, lest that come upon you which is spoken of in the prophets, Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which you shall in no wise believe, though a man declare it unto you.

The Gospel. *St.* Luke 24. 36.

JEsus himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled, and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honeycomb. And he took it, and did eat before them. And he said unto them, These are the words which I spake unto you, while I

was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the Prophets, and in the Psalms concerning me. Then opened he their understanding, that they might understand the scriptures ; and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day ; and that repentance and remission of sins should be preached in his Name among all nations, beginning at Jerusalem. And ye are witnesses of these things.

The First Sunday after Easter.

The Collect.

ALmighty Father, who hast given thine only Son to die for our sins, and to rise again for our justification ; Grant us so to put away the leaven of malice and wickedness, that we may always serve thee in pureness of living and truth, through the merits of the same thy Son Jesus Christ our Lord. *Amen.*

The Epistle. 1 *St.* John 5. 4.

WHatsoever is born of God overcometh the world ; and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is

the Son of God? This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood: and it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one. If we receive the witness of men, the witness of God is greater: for this is the witness of God, which he hath testified of his son. He that believeth on the Son of God, hath the witness in himself: he that believeth not God hath made him a lyar, because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life; and this life is in his Son. He that hath the Son hath life; and he that hath not the Son, hath not life.

The Gospel. *St.* John 20. 19.

THE same day at evening, being the first day of the week, when the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad

when they saw the Lord. Then said Jesus to them again, Peace be unto you: As my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost. Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.

The Second Sunday after Easter.

The Collect.

ALmighty God, who hast given thine only Son to be unto us both a sacrifice for sin, and also an ensample of godly life; Give us grace, that we may always most thankfully receive that his inestimable benefit, and also daily endeavour ourselves to follow the blessed steps of his most holy life, through the same Jesus Christ our Lord. *Amen.*

The Epistle. 1 *St.* Pet. 2. 19.

THis is thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently? But if when ye do well, and suffer for it, ye take it patiently; this is acceptable with God. For even hereunto were ye called: because Christ

also suffered for us, leaving us an example, that ye should follow his steps: Who did no sin, neither was guile found in his mouth: Who when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: Who his own self bare our sins in his own body on the tree, that we being dead to sin, should live unto righteousness: by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the shepherd and bishop of your souls.

The Gospel. *St.* John 10. 11.

JEsus said, I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

The Third Sunday after Easter.

The Collect.

ALmighty God, who shewest to them that are in error the light of thy truth, to the intent that they may return into the way of righteousness; Grant unto all those who are admitted into the fellowship of Christ's Religion, that they may eschew those things that are contrary to their profession, and follow all such things as are agreeable to the same, through our Lord Jesus Christ. *Amen.*

The Epistle. 1 *St.* Pet. 2. 11.

DEarly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles; that whereas they speak against you as evil-doers, they may by your good works which they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the king, as supreme; or unto governors as unto them that are sent by him, for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloak of maliciousness, but as the servants of God.

Honour all men: Love the brotherhood: Fear God: Honour the king.

The Gospel. *St.* John 16. 16.

JEsus said to his disciples, A little while and ye shall not see me; and again, a little while and ye shall see me; because I go to the Father. Then said some of his disciples among themselves, What is this that he saith unto us, A little while and ye shall not see me; and again, a little while and ye shall see me; and, Because I go to the Father? They said therefore, What is this that he saith, A little while? we cannot tell what he saith. Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while and ye shall not see me; and again, a little while and ye shall see me? Verily, verily I say unto you, that ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

The Fourth Sunday after Easter.

The Collect.

O Almighty God, who alone canst order the unruly wills and affections of sinful men; Grant unto thy people, that they may love the thing which thou commandest, and desire that which thou dost promise; that so among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found, through Jesus Christ our Lord. *Amen.*

The Epistle. *St.* James 1. 17.

EVery good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath; for the wrath of man worketh not the righteousness of God. Wherefore lay apart all filthiness, and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

The Gospel. *St.* John 16. 5.

JEsus said unto his disciples, Now I go my way to him that sent me, and none

of you asketh me, Whither goest thou? But because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin; because they believe not on me: Of righteousness; because I go to my Father, and ye see me no more: Of judgment; because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath, are mine: therefore said I, that he shall take of mine, and shall shew it unto you.

The Fifth Sunday after Easter.

The Collect.

O Lord, from whom all good things do come; Grant to us thy humble ser-

vants, that by thy holy inspiration we may think those things that are good, and by thy merciful guiding may perform the same, through our Lord Jesus Christ. *Amen.*

The Epistle. *St.* James 1. 22.

BE ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass. For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion, and undefiled before God and the Father, is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

The Gospel. *St.* John 16. 23.

VErily, verily I say unto you, Whatsoever ye shall ask the Father in my Name, he will give it you. Hitherto have ye asked nothing in my name: Ask, and ye shall receive, that your joy may be full.

These things have I spoken unto you in proverbs: the time cometh when I shall no more speak unto you in proverbs: but I shall shew you plainly of the Father. At that day ye shall ask in my Name: and I say not unto you, that I will pray the Father for you; for the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: Again, I leave the world, and go to the Father. His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God. Jesus answered them, Do ye now believe? Behold, the hour cometh, yea, is now come, that ye shall be scattered every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer. I have overcome the world.

The Ascension-Day.

The Collect.

GRant, we beseech thee, Almighty God, that like as we do believe thy only

begotten Son our Lord Jesus Christ to have ascended into the heavens; so we may also in heart and mind thither ascend, and with him continually dwell, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

For the Epistle. Acts 1. 1.

THE former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen: To whom also he shewed himself alive after his passion, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: and being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost, not many days hence. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, it is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power after

that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight. And while they looked stedfastly toward heaven, as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner, as ye have seen him go into heaven.

The Gospel. *St.* Mark 16. 14.

JEsus appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And he said unto them, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned. And these signs shall follow them that believe: In my Name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the

sick, and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following.

Sunday after Ascension-Day.

The Collect.

O God the King of glory, who hast exalted thine only Son Jesus Christ with great triumph unto thy kingdom in heaven; We beseech thee leave us not comfortless; but send to us thine Holy Ghost to comfort us, and exalt us unto the same place whither our Saviour Christ is gone before; who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

The Epistle. 1 *St.* Peter 4. 7.

THE end of all things is at hand: be ye therefore sober, and watch unto prayer. And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins. Use hospitality one to another without grudging. As every man hath received the gift, even so minister the same one to another, as good ste-

wards of the manifold grace of God. If any man speak, let him speak as the oracles of God: If any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ; to whom be praise and dominion for ever and ever. *Amen.*

The Gospel. *St.* John 15. 26. *and part of the* 16*th chapter.*

WHen the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. And ye also shall bear witness, because ye have been with me from the beginning. These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you, will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me: but these things have I told you, that when the time shall come, ye may remember that I told you of them.

Whitsunday.

The Collect.

GOD, who as at this time didst teach the hearts of thy faithful people, by the

sending to them the light of thy Holy Spirit; Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort, through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. *Amen.*

For the Epistle. Acts 2. 1.

WHEN the day of Pentecost was fully come, they were all with one accord in one place: And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them: And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem, Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed, and marvelled, saying one to another, Behold, are not all these which speak, Galileans? And how hear we every man in our own tongue wherein we were born? Parthians, and Medes, and Elamites, and the

dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, Phrygia and Pamphylia, in Egypt, and in the parts of Lybia about Cyrene, and strangers of Rome, Jews and Proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

The Gospel. *St.* John 14. 15.

JEsus said unto his disciples, If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless; I will come to you. Yet a little while and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know, that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me, shall be loved of my father; and I will love him, and will manifest myself to him. Judas saith unto him, (not Iscariot) Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he

will keep my words; and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not, keepeth not my sayings; and the word which ye hear, is not mine, but the Father's which sent me. These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my Name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. And now I have told you, before it come to pass, that when it is come to pass, ye might believe. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do.

Monday in Whitsun-Week.

The Collect.

¶ *The same as on Sunday.*

For the Epistle. Acts 10. 34.

THen Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ (he is Lord of all); That word, I say, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached: How God anointed Jesus of Nazareth with the Holy Ghost and with power; who went about doing good, and healing all that were oppressed of the devil: for God was with him. And we are witnesses of all things which he did, both in the land of the Jews, and in Jerusalem; whom they slew, and hanged on a tree: Him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God; even to us who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the judge of quick and dead.

To him give all the prophets witness, that through his Name, whosoever believeth in him, shall receive remission of sins. While Peter yet spake these words, the Holy Ghost fell on all them who heard the word. And they of the circumcision who believed, were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, who have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

The Gospel. *St.* John 3. 16.

GOD so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved. He that believeth on him, is not condemned: but he that believeth not, is condemned already, because he hath not believed in the Name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their

deeds were evil. For every one that doeth evil, hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth, cometh to the light, that his deeds may be made manifest, that they are wrought in God.

Tuesday in Whitsun-Week.

The Collect.

¶ *The same as on Sunday.*

For the Epistle. Acts 8. 14.

WHen the Apostles, who were at Jerusalem, heard that Samaria had received the word of God, they sent unto them Peter and John; who when they were come down, prayed for them, that they might receive the Holy Ghost: (For as yet he was fallen upon none of them; only they were baptized in the Name of the Lord Jesus:) Then laid they their hands on them, and they received the Holy Ghost.

The Gospel. St. John 10. 1.

VErily, verily I say unto you, He that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door, is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice; and he calleth

his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice: And a stranger will they not follow, but will flee from him; for they know not the voice of strangers. This parable spake Jesus unto them; but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily I say unto you, I am the door of the sheep: All that ever came before me are thieves and robbers; but the sheep did not hear them. I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

Trinity Sunday.

The Collect.

ALmighty and everlasting God, who hast given unto us thy servants grace by the confession of a true faith to acknowledge the glory of the eternal Trinity, and in the power of the divine Majesty to worship the Unity; We beseech thee that thou wouldest keep us stedfast in this faith, and evermore defend us from all adversi-

ties, who livest and reignest, one God, world without end. *Amen.*

For the Epistle. Rev. 4. 1.

AFter this I looked, and behold, a door was opened in heaven: and the first voice which I heard, was as it were of a trumpet, talking with me; which said, Come up hither, and I will shew thee things which must be hereafter. And immediately I was in the Spirit; and behold, a throne was set in heaven, and one sat on the throne: and he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald. And round about the throne were four and twenty seats; and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold: And out of the throne proceeded lightnings, and thunderings, and voices. And there were seven lamps of fire burning before the throne, which are the seven Spirits of God. And before the throne, there was a sea of glass, like unto crystal. And in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind: And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like

a flying eagle. And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, who was, and is, and is to come. And when those beasts give glory, and honour, and thanks to him that sat on the throne, who liveth for ever and ever, the four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory, and honour, and power; for thou hast created all things, and for thy pleasure they are and were created.

The Gospel. *St.* John 3. 1.

THere was a man of the Pharisees, named Nicodemus, a ruler of the Jews: The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: For no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily I say unto

thee, Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit. Nicodemus answered and said unto him, How can these things be? Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? Verily, verily I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not; how shall ye believe if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man, who is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him, should not perish, but have eternal life.

The First Sunday after Trinity.

The Collect.

O God, the strength of all those who put their trust in thee, Mercifully accept our prayers; and because through the weakness of our mortal nature we can do no good thing without thee, grant us the help of thy grace, that in keeping thy commandments we may please thee, both in will and deed, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 *St.* John 4. 7.

BEloved, let us love one another: for love is of God, and every one that loveth, is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love. In this was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us; because he hath given us of his Spirit. And we have seen and do testify, that the Father sent the Son to be the Saviour of the world.

Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love, dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment; because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear; because fear hath torment: He that feareth, is not made perfect in love. We love him, because he first loved us. If a man say, I love God, and hateth his brother, he is a lyar: for he that loveth not his brother whom he hath seen, how can he love God, whom he hath not seen? And this commandment have we from him, that he who loveth God, love his brother also.

The Gospel. *St.* Luke 16. 19.

THere was a certain rich man, who was clothed in purple and fine linen, and fared sumptuously every day. And there was a certain beggar, named Lazarus, who was laid at his gate full of sores; and desiring to be fed with the crumbs which fell from the rich man's table: moreover, the dogs came and licked his sores. And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried:

And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried, and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy life-time receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented. And besides all this, between us and you there is a great gulf fixed: so that they who would pass from hence to you, cannot; neither can they pass to us, that would come from thence. Then he said, I pray thee, therefore, father, that thou wouldest send him to my father's house: For I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham; but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

The Second Sunday after Trinity.

The Collect.

O Lord, who never failest to help and govern them whom thou dost bring up in thy stedfast fear and love; Keep us, we beseech thee, under the protection of thy good providence, and make us to have a perpetual fear and love of thy holy Name, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 *St.* John 3. 13.

MArvel not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother, abideth in death. Whosoever hateth his brother, is a murderer: and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us; and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him; how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart,

and knoweth all things. Beloved, if our heart condemn us not, then have we confidence towards God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, That we should believe on the Name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments, dwelleth in him, and he in him: and hereby we know that he abideth in us, by the Spirit which he hath given us.

The Gospel. *St.* Luke 14. 16.

A Certain man made a great supper, and bade many; and sent his servant at supper-time, to say to them that were bidden, Come, for all things are now ready. And they all with one consent began to make excuse: The first said unto him, I have bought a piece of ground, and I must needs go and see it; I pray thee have me excused: And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused: And another said, I have married a wife, and therefore I cannot come. So that servant came, and shewed his Lord these things. Then the master of the house being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the

poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the Lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled: for I say unto you, that none of those men which were bidden, shall taste of my supper.

The Third Sunday after Trinity.

The Collect.

O Lord, we beseech thee mercifully to hear us; and grant that we, to whom thou hast given an hearty desire to pray, may by thy mighty aid be defended and comforted in all dangers and adversities, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 *St.* Peter 5. 5.

ALL of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time; casting all your care upon him, for he careth for you. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: Whom re-

sist stedfast in the faith; knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you. To him be glory and dominion for ever and ever. Amen.

The Gospel. *St.* Luke 15. 1.

THen drew near unto him all the Publicans and sinners for to hear him. And the Pharisees, and scribes murmured, saying, This man receiveth sinners, and eateth with them. And he spake this parable unto them, saying, What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me, for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance. Either what woman, having ten pieces of silver, if she lose one piece, doth not light a candle,

and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me, for I have found the piece which I had lost. Likewise, I say unto you, There is joy in the presence of the angels of God over one sinner that repenteth.

The Fourth Sunday after Trinity.

The Collect.

O God, the protector of all that trust in thee, without whom nothing is strong, nothing is holy; Increase and multiply upon us thy mercy; that thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal: Grant this, O heavenly Father, for Jesus Christ's sake our Lord. *Amen.*

The Epistle. Rom. 8. 18.

I Reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the

same in hope: because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God. For we know that the whole creation groaneth, and travaileth in pain together until now: And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

The Gospel. *St.* Luke 6. 36.

BE ye therefore merciful as your Father also is merciful. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: give, and it shall be given unto you; good measure pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again. And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch? The disciple is not above his master; but every one that is perfect shall be as his master. And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? Either how canst thou say to thy brother, Brother, let me pull out the mote

that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

The Fifth Sunday after Trinity.

The Collect.

GRant, O Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 *St.* Pet. 3. 8.

BE ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous; not rendering evil for evil, or railing for railing; but contrariwise, blessing; knowing that ye are thereunto called, that ye should inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: Let him eschew evil, and do good; let him seek peace, and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the

face of the Lord is against them that do evil. And who is he that will harm you, if ye be followers of that which is good? But and if ye suffer for righteousness sake, happy are ye: and be not afraid of their terror, neither be troubled; but sanctify the Lord God in your hearts.

The Gospel. *St.* Luke 5. 1.

IT came to pass, that as the people pressed upon him to hear the word of God, he stood by the lake of Gennesareth, and saw two ships standing by the lake; but the fishermen were gone out of them, and were washing their nets. And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land: and he sat down, and taught the people out of the ship. Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering, said unto him, Master, we have toiled all the night, and have taken nothing; nevertheless, at thy word I will let down the net. And when they had this done, they enclosed a great multitude of fishes, and their net brake. And they beckoned unto their partners which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink. When

Simon Peter saw it, he fell down at Jesus knees, saying, Depart from me, for I am a sinful man, O Lord. For he was astonished, and all that were with him, at the draught of the fishes which they had taken; and so was also James and John the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not, from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all, and followed him.

The Sixth Sunday after Trinity.

The Collect.

O God, who hast prepared for those who love thee, such good things as pass man's understanding; Pour into our hearts such love toward thee, that we loving thee above all things, may obtain thy promises, which exceed all that we can desire, through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. 6. 3.

KNow ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in

the likeness of his death, we shall be also in the likeness of his resurrection: Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead, is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him; knowing that Christ being raised from the dead, dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once; but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin; but alive unto God, through Jesus Christ our Lord.

The Gospel. *St.* Matth. 5. 20.

JEsus said unto his disciples, Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. Ye have heard that it was said by them of old time, Thou shalt not kill, and whosoever shall kill, shall be in danger of the judgment. But I say unto you, that whosoever is angry with his brother without a cause, shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell-fire. Therefore, if thou bring thy gift to the altar,

and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whilst thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

The Seventh Sunday after Trinity.

The Collect.

LORD of all power and might, who art the author and giver of all good things; Graft in our hearts the love of thy Name, increase in us true religion, nourish us with all goodness, and of thy great mercy keep us in the same, through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. 6. 19.

I Speak after the manner of men, because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness, and to iniquity, unto iniquity; even so now yield your members servants to righteousness, unto holiness. For

when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things, whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death: but the gift of God is eternal life, through Jesus Christ our Lord.

The Gospel. *St.* Mark 8. 1.

IN those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them, I have compassion on the multitude, because they have now been with me three days, and have nothing to eat: and if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far. And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness? And he asked them, How many loaves have ye? And they said, Seven. And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them; and they did set them before the people. And they had a few small fishes; and he blessed, and commanded to set them also

before them. So they did eat, and were filled: and they took up of the broken meat that was left, seven baskets. And they that had eaten were about four thousand. And he sent them away.

The Eighth Sunday after Trinity.

The Collect.

O God, whose never-failing providence ordereth all things both in heaven and earth; We humbly beseech thee to put away from us all hurtful things, and to give us those things which are profitable for us, through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. 8. 12.

BRethren, we are debtors, not to the flesh, to live after the flesh: For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear: but ye have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs, heirs of God, and joint heirs with Christ, if so be that we suffer with him, that we may be also glorified together.

The Gospel. *St.* Matth. 7. 15.

BEware of false prophets, which come to you in sheeps clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits: Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire; wherefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven.

The Ninth Sunday after Trinity.

The Collect.

GRant to us, Lord, we beseech thee, the Spirit to think and do always such things as are rightful; that we, who cannot do any thing that is good without thee, may by thee be enabled to live according to thy will, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 Cor. 10. 1.

BRethren, I would not that ye should be ignorant, how that all our fathers

were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud, and in the sea; and did all eat the same spiritual meat, and did all drink the same spiritual drink: (for they drank of that spiritual Rock that followed them; and that Rock was Christ.) But with many of them God was not well pleased; for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye Idolaters, as were some of them: as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth, take heed lest he fall. There hath no temptation taken you, but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will

with the temptation also make a way to escape, that ye may be able to bear it.

The Gospel. *St.* Luke 16. 1.

JEsus said unto his disciples, There was a certain rich man who had a steward; and the same was accused unto him, that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? Give an account of thy stewardship, for thou mayest be no longer steward. Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig, to beg I am ashamed. I am resolved what to do, that when I am put out of the stewardship, they may receive me into their houses. So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord? And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore. And the Lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light. And I say unto you. Make to yourselves friends of

the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations.

The Tenth Sunday after Trinity.

The Collect.

LEt thy merciful ears, O Lord, be open to the prayers of thy humble servants; and that they may obtain their petitions, make them to ask such things as shall please thee, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 Cor. 12. 1.

COncerning spiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles, carried away unto these dumb idols even as ye were led. Wherefore I give you to understand, that no man speaking by the Spirit of God, calleth Jesus accursed; and that no man can say that Jesus is the Lord, but by the Holy Ghost. Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God, who worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another, the word of know-

ledge by the same Spirit; to another, faith by the same Spirit; to another, the gifts of healing by the same Spirit; to another, the working of miracles; to another, prophecy; to another, discerning of spirits; to another, divers kinds of tongues; to another, the interpretation of tongues. But all these worketh that one and the self-same Spirit, dividing to every man severally as he will.

The Gospel. *St.* Luke 19. 41.

AND when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee: and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation. And he went into the temple, and began to cast out them that sold therein, and them that bought, saying unto them, It is written, My house is the house of prayer, but ye have made it a den of thieves. And he taught daily in the temple.

The Eleventh Sunday after Trinity.

The Collect.

O God, who declarest thy Almighty power most chiefly in shewing mercy and pity; Mercifully grant unto us such a measure of thy grace, that we running the way of thy commandments, may obtain thy gracious promises, and be made partakers of thy heavenly treasure, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 Cor. 15. 1.

BRethren, I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all, that which I also received, how that Christ died for our sins, according to the Scriptures; and that he was buried; and that he rose again the third day, according to the Scriptures; and that he was seen of Cephas; then of the twelve: After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present; but some are fallen asleep. After that he was seen of James; then of all the Apostles: and last of all he was seen of me also, as of one born out of due time. For I am the least of the Apos-

tles, that am not meet to be called an Apostle, because I persecuted the Church of God. But by the grace of God I am what I am: and his grace, which was bestowed upon me, was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me. Therefore whether it were I, or they, so we preach, and so ye believed.

The Gospel. *St.* Luke 18. 9.

JEsus spake this parable unto certain which trusted in themselves, that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a Publican. The Pharisee stood and prayed thus with himself; God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican: I fast twice in the week, I give tithes of all that I possess. And the Publican standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself, shall be abased; and he that humbleth himself, shall be exalted.

The Twelfth Sunday after Trinity.

The Collect.

ALmighty and everlasting God, who art always more ready to hear, than we to pray, art wont to give more than either we desire, or deserve; Pour down upon us the abundance of thy mercy, forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ thy Son our Lord. *Amen.*

The Epistle. 2 Cor. 3. 4.

SUch trust have we through Christ to God ward: Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God. Who also hath made us able ministers of the new Testament; not of the letter, but of the Spirit: for the letter killeth, but the Spirit giveth life. But if the ministration of death written and engraven in stones was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance, which glory was to be done away; How shall not the ministration of the Spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.

The Gospel. *St.* Mark 7. 31.

JEsus departing from the coasts of Tyre and Sidon, came unto the sea of Galilee, through the midst of the coasts of Decapolis. And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him. And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue; and looking up to heaven, he sighed, and saith unto him, *Ephphatha*, that is, Be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it; and were beyond measure astonished, saying, He hath done all things well; he maketh both the deaf to hear, and the dumb to speak.

The Thirteenth Sunday after Trinity.

The Collect.

ALmighty and merciful God, of whose only gift it cometh, that thy faithful people do unto thee true and laudable service; Grant, we beseech thee, that we may so faithfully serve thee in this life, that we

fail not finally to attain thy heavenly promises, through the merits of Jesus Christ our Lord. *Amen.*

The Epistle. Gal. 3. 16.

TO Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. And this I say, that the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise. Wherefore then serveth the law? It was added because of transgressions, till the seed should come, to whom the promise was made; and it was ordained by angels in the hand of a mediator. Now a mediator is not a mediator of one; but God is one. Is the law then against the promises of God? God forbid: for if there had been a law given, which could have given life, verily righteousness should have been by the law. But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

The Gospel. St. Luke 10. 23.

BLessed are the eyes which see the things that ye see. For I tell you, that many

prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. And behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the Law? How readest thou? And he answering, said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right; this do, and thou shalt live. But he willing to justify himself, said unto Jesus, And who is my neighbour? And Jesus answering, said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him; and departed, leaving him half dead. And by chance there came down a certain Priest that way, and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oyl and wine, and set him on his own beast, and brought him to

an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

The Fourteenth Sunday after Trinity.

The Collect.

ALmighty and everlasting God, give unto us the increase of faith, hope, and charity; and that we may obtain that which thou dost promise, make us to love that which thou dost command, through Jesus Christ our Lord. *Amen.*

The Epistle. Gal. 5. 16.

I Say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would. But if ye be led by the Spirit, ye are not under the law. Now the works of the flesh are manifest,

which are these, Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they who do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh, with the affections and lusts.

The Gospel. *St.* Luke 17. 11.

AND it came to pass, as Jesus went to Jerusalem, that he passed through the midst of Samaria and Galilee. And as he entered into a certain village, there met him ten men that were lepers, who stood afar off. And they lifted up their voices and said, Jesus, Master, have mercy on us. And when he saw them, he said unto them, Go, shew yourselves unto the priests. And it came to pass, that as they went they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks; and he was a Samaritan. And Jesus answering, said, Were there not ten cleansed? but

where are the nine? There are not found that returned to give glory to God, save this stranger. And he said unto him, Arise, go thy way, thy faith hath made thee whole.

The Fifteenth Sunday after Trinity.

The Collect.

KEep, we beseech thee, O Lord, thy Church with thy perpetual mercy: And because the frailty of man without thee cannot but fall, keep us ever by thy help from all things hurtful, and lead us to all things profitable to our salvation, through Jesus Christ our Lord. *Amen.*

The Epistle. Gal. 6. 11.

YE see how large a letter I have written unto you with mine own hand. As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ: For neither they themselves who are circumcised, keep the law; but desire to have you circumcised, that they may glory in your flesh. But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. For in Christ Jesus neither circumcision availeth any thing, nor uncircum-

cision, but a new creature. And as many as walk according to this rule, peace be on them and mercy, and upon the Israel of God. From henceforth let no man trouble me; for I bear in my body the marks of the Lord Jesus. Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.

The Gospel. *St.* Matth. 6. 24.

NO man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and Mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on: Is not the life more than meat, and the body than raiment? Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them: Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field how they grow: they toil not, neither do they spin; And yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into

the oven; shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or what shall we drink? or wherewithal shall we be clothed? (for after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you. Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself: sufficient unto the day is the evil thereof.

The Sixteenth Sunday after Trinity.

The Collect.

O Lord, we beseech thee, let thy continual pity cleanse and defend thy Church; and because it cannot continue in safety without thy succour, preserve it evermore by thy help and goodness, through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. 3. 13.

I Desire that ye faint not at my tribulations for you, which is your glory. For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches

of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height, and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus, throughout all ages, world without end. *Amen.*

The Gospel. *St.* Luke 7. 11.

AND it came to pass the day after, that Jesus went into a city called Nain; and many of his disciples went with him, and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow; and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier, (and they that bare him stood still,) and he said, Young man, I say unto thee, Arise. And he that was dead, sat up, and began to speak: and he delivered him to his mother. And there

came a fear on all, and they glorified God, saying, that a great Prophet is risen up among us, and that God hath visited his people. And this rumour of him went forth throughout all Judea, and throughout all the region round about.

The Seventeenth Sunday after Trinity.

The Collect.

LORD, we pray thee, that thy grace may always prevent and follow us; and make us continually to be given to all good works, through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. 4. 1.

I Therefore, the prisoner of the Lord, beseech you, that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one Faith, one Baptism, one God and Father of all, who is above all, and through all, and in you all.

The Gospel. St. Luke 14. 1.

IT came to pass, as Jesus went into the house of one of the chief Pharisees to

eat bread on the sabbath-day, that they watched him. And behold, there was a certain man before him, who had the dropsy. And Jesus answering, spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath-day? And they held their peace. And he took him, and healed him, and let him go; and answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath-day? And they could not answer him again to these things. And he put forth a parable to those who were bidden, when he marked how they chose out the chief rooms, saying unto them, When thou art bidden of any man to a wedding, sit not down in the highest room, lest a more honourable man than thou be bidden of him; and he that bade thee and him, come and say to thee, Give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher; then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself, shall be abased; and he that humbleth himself, shall be exalted.

The Eighteenth Sunday after Trinity.

The Collect.

LOrd, we beseech thee, grant thy people grace to withstand the temptations of the world, the flesh, and the devil, and with pure hearts and minds to follow thee the only God, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 Cor. 1. 4.

I Thank my God always on your behalf, for the grace of God which is given you by Jesus Christ, that in every thing ye are enriched by him, in all utterance, and in all knowledge, even as the testimony of Christ was confirmed in you: So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ, who shall also confirm you unto the end; that ye may be blameless in the day of our Lord Jesus Christ.

The Gospel. *St.* Matth. 22. 34.

WHen the Pharisees had heard that Jesus had put the Sadducees to silence, they were gathered together. Then one of them, who was a lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love

the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets. While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ? whose son is he? They say unto him, The Son of David. He saith unto them, How then doth David in Spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son? And no man was able to answer him a word, neither durst any man, from that day forth, ask him any more questions.

The Nineteenth Sunday after Trinity.

The Collect.

O God, forasmuch as without thee we are not able to please thee; Mercifully grant, that thy Holy Spirit may in all things direct and rule our hearts, through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. 4. 17.

THis I say therefore, and testify in the Lord, that ye henceforth walk not as

other Gentiles walk, in the vanity of their mind; having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: who being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness. But ye have not so learned Christ; if so be that ye have heard him, and have been taught by him, as the truth is in Jesus: That ye put off concerning the former conversation, the old man, which is corrupt according to the deceitful lusts: and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness. Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another. Be ye angry, and sin not: Let not the sun go down upon your wrath: neither give place to the devil. Let him that stole, steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. Let no corrupt communication proceed out of your mouth, but that which is good, to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger,

and clamour, and evil-speaking, be put away from you, with all malice. And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.

The Gospel. *St.* Matth. 9. 1.

JESUS entered into a ship, and passed over, and came into his own city. And behold, they brought to him a man sick of the palsy, lying on a bed. And Jesus seeing their faith, said unto the sick of the palsy, Son, be of good cheer, thy sins be forgiven thee. And behold, certain of the scribes said within themselves, This man blasphemeth. And Jesus, knowing their thoughts, said, Wherefore think ye evil in your hearts? For whether is easier to say, Thy sins be forgiven thee? or to say, Arise, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy) Arise, take up thy bed, and go unto thine house. And he arose, and departed to his house. But when the multitude saw it, they marvelled, and glorified God, who had given such power unto men.

The Twentieth Sunday after Trinity.

The Collect.

O Almighty and most merciful God, of thy bountiful goodness, keep us, we

beseech thee, from all things that may hurt us; that we being ready both in body and soul, may cheerfully accomplish those things which thou wouldest have done, through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. 5. 15.

SEe then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms, and hymns, and spiritual songs; singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ; submitting yourselves one to another in the fear of God.

The Gospel. *St.* Matth. 22. 1.

JEsus said, The kingdom of heaven is like unto a certain king, who made a marriage for his son; and sent forth his servants to call them that were bidden to the wedding: and they would not come. Again, he sent forth other servants, saying, Tell them who are bidden, Behold, I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready. Come

unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise: And the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth; and he sent forth his armies, and destroyed those murderers, and burnt up their city. Then saith he to his servants, The wedding is ready, but they who were bidden were not worthy. Go ye therefore into the high-ways, and as many as ye shall find, bid to the marriage. So those servants went out into the high-ways, and gathered together all, as many as they found, both bad and good; and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man who had not on a wedding garment. And he saith unto him, Friend, how camest thou in hither, not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness: There shall be weeping and gnashing of teeth. For many are called, but few are chosen.

The Twenty-first Sunday after Trinity.

The Collect.

GRant, we beseech thee, merciful Lord, to thy faithful people, pardon and peace;

that they may be cleansed from all their sins, and serve thee with a quiet mind, through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. 6. 10.

MY brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth; and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked; and take the helmet of salvation, and the sword of the Spirit, which is the word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel; for which I am an ambassador in bonds:

that therein I may speak boldly, as I ought to speak.

The Gospel. *St.* John 4. 46.

THere was a certain nobleman, whose son was sick at Capernaum. When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him, that he would come down, and heal his son, for he was at the point of death. Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. The nobleman saith unto him, Sir, come down ere my child die. Jesus saith unto him, Go thy way, thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. And as he was now going down, his servants met him, and told him, saying, Thy son liveth. Then enquired he of them the hour when he began to amend: and they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was at the same hour in the which Jesus said unto him, Thy son liveth; and himself believed, and his whole house. This is again the second miracle that Jesus did, when he was come out of Judea into Galilee.

The Twenty-second Sunday after Trinity.

The Collect.

LOrd, we beseech thee to keep thy houshold the Church in continual godliness; that through thy protection it may be free from all adversities, and devoutly given to serve thee in good works, to the glory of thy Name, through Jesus Christ our Lord. *Amen.*

The Epistle. Phil. 1. 3.

I Thank my God upon every remembrance of you, (always in every prayer of mine for you all making request with joy) for your fellowship in the gospel from the first day until now; being confident of this very thing, that he who hath begun a good work in you, will perform it until the day of Jesus Christ; even as it is meet for me to think this of you all, because I have you in my heart, inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace. For God is my record, how greatly I long after you all in the bowels of Jesus Christ. And this I pray, that your love may abound yet more and more in knowledge, and in all judgment: That ye may approve things that are excellent, that ye may be sincere, and without offence till the day of Christ:

being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

The Gospel. *St.* Matth. 18. 21.

PEter said unto Jesus, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times; but, until seventy times seven. Therefore is the kingdom of heaven likened unto a certain king, who would take account of his servants. And when he had begun to reckon, one was brought unto him, who owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made. The servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellow-servants, who owed him an hundred pence; and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not; but went and cast him

into prison, till he should pay the debt. So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

The Twenty-third Sunday after Trinity.

The Collect.

O GOD, our refuge and strength, who art the author of all godliness; Be ready, we beseech thee, to hear the devout prayers of thy Church; and grant that those things which we ask faithfully, we may obtain effectually, through Jesus Christ our Lord. *Amen.*

The Epistle. Phil. 3. 17.

BRethren, be followers together of me, and mark them who walk so, as ye

have us for an ensample. (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ; whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things.) For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

The Gospel. *St.* Matth. 22. 15.

THen went the Pharisees, and took counsel how they might entangle him in his talk. And they sent out unto him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. Tell us, therefore, What thinkest thou? Is it lawful to give tribute unto Cesar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Shew me the tribute-money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say unto him, Cesar's. Then saith he unto them, Render therefore unto Cesar, the

things which are Cesar's; and unto God, the things that are God's. When they had heard these words, they marvelled, and left him, and went their way.

The Twenty-fourth Sunday after Trinity.

The Collect.

O Lord, we beseech thee, absolve thy people from their offences; that through thy bountiful goodness we may all be delivered from the bands of those sins, which by our frailty we have committed. Grant this, O heavenly Father, for Jesus Christ's sake, our blessed Lord and Saviour. *Amen.*

The Epistle. Colos. 1. 3.

WE give thanks to God, and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints; for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the Gospel; which is come unto you, as it is in all the world, and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth. As ye also learned of Epaphras, our dear

fellow-servant, who is for you a faithful minister of Christ; who also declared unto us your love in the Spirit. For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding. That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and long-suffering, with joyfulness; giving thanks unto the Father, who hath made us meet to be partakers of the inheritance of the saints in light.

The Gospel. *St.* Matth. 9. 18.

WHILE Jesus spake these things unto John's disciples, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead; but come and lay thy hand upon her, and she shall live. And Jesus arose, and he followed him, and so did his disciples. (And behold, a woman which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment; For she said within herself, If I may but touch his garment, I shall be whole. But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort, thy

faith hath made thee whole. And the woman was made whole from that hour.) And when Jesus came into the ruler's house, and saw the minstrels, and the people making a noise, he said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn. But when the people were put forth, he went in, and took her by the hand, and the maid arose. And the fame hereof went abroad into all that land.

The Twenty-fifth Sunday after Trinity.

The Collect.

STir up, we beseech thee, O Lord, the wills of thy faithful people; that they plenteously bringing forth the fruit of good works, may by thee be plenteously rewarded, through Jesus Christ our Lord. *Amen.*

For the Epistle. Jer. 23. 5.

BEhold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgement and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his Name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. Therefore behold, the days come, saith the Lord,

that they shall no more say, The Lord liveth, who brought up the children of Israel out of the land of Egypt; but, The Lord liveth, who brought up, and who led the seed of the house of Israel out of the north country, and from all countries whither I had driven them, and they shall dwell in their own land.

The Gospel. *St.* John 6. 5.

WHen Jesus then lift up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? (And this he said to prove him; for he himself knew what he would do.) Philip answered him, Two hundred penny-worth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, who hath five barley-loaves, and two small fishes; but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves, and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down, and likewise of the fishes as much as they would. When they were filled, he said unto his disciples, Gather

up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley-loaves which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.

¶ *If there be any more Sundays before Advent Sunday, the service of some of those Sundays that were omitted after the Epiphany, shall be taken in to supply so many as are here wanting. And if there be fewer, the overplus may be omitted: Provided, that this last Collect, Epistle, and Gospel, shall always be used upon the Sunday next before Advent.*

HOLY-DAYS.

Saint Andrew's Day.

The Collect.

ALmighty God, who didst give such grace unto thy holy Apostle Saint Andrew, that he readily obeyed the calling of thy Son Jesus Christ, and followed him without delay; Grant unto us all, that we being called by thy holy Word, may forthwith give up ourselves obediently to fulfil thy holy commandments, through the same Jesus Christ our Lord. *Amen.*

The Epistle. Rom. 10. 9.

The Gospel. *St.* Matth. 4. 18 to 23.

Saint Thomas the Apostle.

The Collect.

ALmighty and everliving God, who for the more confirmation of the faith, didst suffer thy holy Apostle Thomas to be doubtful in thy Son's resurrection; Grant us so perfectly, and without all doubt to believe in thy Son Jesus Christ, that our faith in thy sight may never be reproved. Hear us, O Lord, through the same Jesus Christ, to whom, with thee and the Holy Ghost, be all honour and glory, now and for evermore. *Amen.*

The Epistle. Ephes. 2. 19.

The Gospel. *St.* John 20. 24.

Saint Stephen's Day.

The Collect.

GRant, O Lord, that in all our sufferings here upon Earth, for the testimony of thy Truth, we may stedfastly look up to Heaven, and by faith behold the glory that shall be revealed; and being filled with the Holy Ghost, may learn to love and bless our persecutors, by the example of thy first Martyr Saint Stephen, who prayed for his murderers to thee, O blessed Jesus, who standest at the right hand of God to succour all those who suffer for thee, our only Mediator and Advocate. *Amen.*

For the Epistle. Acts 7. 55.

The Gospel. *St.* Matth. 23. 34.

Saint John the Evangelist's Day.

The Collect.

MErciful Lord, we beseech thee to cast thy bright beams of Light upon thy Church, that it being enlightened by the doctrine of thy blessed Apostle and Evangelist Saint John, may so walk in the light of thy Truth, that it may at length attain to the light of everlasting life, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 *St.* John 1. 1.

The Gospel. *St.* John 21. 19.

The Innocents Day.

The Collect.

O Almighty God, who out of the mouths of babes and sucklings hast ordained strength, and madest infants to glorify thee by their deaths; mortify and kill all vices in us, and so strengthen us by thy grace, that by the innocency of our lives, and constancy of our faith even unto death, we may glorify thy holy Name, through Jesus Christ our Lord. *Amen.*

For the Epistle. Rev. 14. 1 to 6.

The Gospel. St. Matth. 2. 13 to 19.

The Conversion of Saint Paul.

The Collect.

O God, who through the preaching of the blessed Apostle Saint Paul, hast caused the light of the Gospel to shine throughout the world; Grant, we beseech thee, that we having his wonderful conversion in remembrance, may shew forth our thankfulness unto thee for the same, by following the holy doctrine which he taught, through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts 9. 1 to 23.

The Gospel. St. Matth. 19. 27.

The Presentation of Christ in the Temple, commonly called, the Purification of Saint Mary the Virgin.

The Collect.

ALmighty and everliving God, we humbly beseech thy Majesty, that as thy only begotten Son was this day presented in the Temple in substance of our flesh, so we may be presented unto thee with pure and clean hearts, by the same thy Son Jesus Christ our Lord. *Amen.*

For the Epistle. Mal. 3. 1 to 6.

The Gospel. *St.* Luke 2. 22 to 41.

Saint Matthias's Day.

The Collect.

O Almighty God, who into the place of the traitor Judas didst choose thy faithful servant Matthias to be of the number of the twelve Apostles; Grant that thy Church being alway preserved from false Apostles, may be ordered and guided by faithful and true Pastors, through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts 1. 15.

The Gospel. *St.* Matth. 11. 25.

The Annunciation of the Blessed Virgin Mary.

The Collect.

WE beseech thee, O Lord, pour thy grace into our hearts; that as we have known the Incarnation of thy Son Jesus Christ by the message of an angel, so by his cross and passion we may be brought unto the glory of his resurrection, through the same Jesus Christ our Lord. *Amen.*

For the Epistle. Isai. 7. 10 to 16.

The Gospel. *St.* Luke 1. 26 to 39.

Easter-Even.

The Collect.

GRant, O Lord, that as we are baptized into the death of thy blessed Son our Saviour Jesus Christ; so by the continual mortifying of our corrupt affections, we may be buried with him; and that through the grave and gate of death, we may pass to our joyful resurrection, for his merits, who died, and was buried, and rose again for us, thy Son Jesus Christ our Lord. *Amen.*

The Epistle. 1 *St.* Peter 3. 17.

The Gospel. *St.* Matth. 27. 57.

Saint Mark's Day.

The Collect.

O Almighty God, who hast instructed thy holy Church with the heavenly doctrine of thy Evangelist Saint Mark; Give us grace, that being not like children carried away with every blast of vain doctrine, we may be established in the truth of thy holy Gospel, through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. 4. 7. to 17.

The Gospel. *St.* John 15. 1 to 12.

St. Philip and St. James's Day.

The Collect.

O Almighty God, whom truly to know is everlasting life; Grant us perfectly to know thy Son Jesus Christ to be the way, the truth, and the life; that following the steps of thy holy Apostles, Saint Philip and Saint James, we may stedfastly walk in the way that leadeth to eternal life, through the same thy Son Jesus Christ our Lord. *Amen.*

The Epistle. *St.* James 1. 1 to 13.

The Gospel. *St.* John 14. 1 to 15.

Saint Barnabas the Apostle.

The Collect.

O Lord God Almighty, who didst endue thy holy Apostle Barnabas with singular gifts of the Holy Ghost; Leave us not, we beseech thee, destitute of thy manifold gifts, nor yet of grace to use them alway to thy honour and glory, through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts 11. 22.

The Gospel. St. John 15. 12 to 17.

Saint John Baptist's Day.

The Collect.

ALmighty God, by whose providence thy servant John Baptist was wonderfully born, and sent to prepare the way of thy Son our Saviour, by the preaching of repentance; Make us so to follow his doctrine and holy life, that we may truly repent according to his preaching; and after his example constantly speak the truth, boldly rebuke vice, and patiently suffer for the truth's sake, through Jesus Christ our Lord. *Amen.*

For the Epistle. Isai. 40. 1 to 12.

The Gospel. St. Luke 1. 57.

Saint Peter's Day.

The Collect.

O Almighty God, who by thy Son Jesus Christ didst give to thy Apostle Saint Peter many excellent gifts, and commandedst him earnestly to feed thy flock; Make, we beseech thee, all Bishops and Pastors diligently to preach thy holy Word, and the people obediently to follow the same, that they may receive the crown of everlasting glory, through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts 12. 1 to 12.
The Gospel. *St.* Matth. 16. 13 to 20.

Saint James the Apostle.

The Collect.

GRant, O merciful God, that as thine holy Apostle Saint James, leaving his father and all that he had, without delay was obedient unto the calling of thy Son Jesus Christ, and followed him; so we forsaking all worldly and carnal affections, may be evermore ready to follow thy holy commandments, through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts 11. 27. *and part of Chap.* 12. to 3.
The Gospel. *St.* Matt. 20. 20 to 29.

Saint Bartholomew the Apostle.

The Collect.

O Almighty and everlasting God, who didst give to thine Apostle Bartholomew grace truly to believe and to preach thy Word; Grant, we beseech thee, unto thy Church to love that Word which he believed, and both to preach and receive the same, through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts 5. 12 to 17.

The Gospel. St. Luke 22. 24 to 31.

Saint Matthew the Apostle.

The Collect.

O Almighty God, who by thy blessed Son, didst call Matthew from the receipt of custom, to be an Apostle and Evangelist; Grant us grace to forsake all covetous desires, and inordinate love of riches, and to follow the same thy Son Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

The Epistle. 2 Cor. 4. 1 to 7.

The Gospel. St. Matth. 9. 9 to 14.

Saint Michael and all Angels.

The Collect.

O Everlasting God, who hast ordained and constituted the services of Angels and men in a wonderful order; Mercifully grant that as thy holy Angels alway do thee service in heaven; so by thy appointment they may succour and defend us on earth, through Jesus Christ our Lord. *Amen.*

For the Epistle. Rev. 12. 7 to 13.

The Gospel. *St.* Matth. 18. 1 to 11.

Saint Luke the Evangelist.

The Collect.

ALmighty God, who calledst Luke the Physician, whose praise is in the Gospel, to be an Evangelist and Physician of the soul; May it please thee, that by the wholesome medicines of the doctrine delivered by him, all the diseases of our souls may be healed, through the merits of thy Son Jesus Christ our Lord. *Amen.*

The Epistle. 2 Tim. 4. 5 to 16.

The Gospel. *St.* Luke 10. 1 to 7.

Saint Simon and St. Jude Apostles.

The Collect.

O Almighty God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head corner-stone; Grant us so to be joined together in unity of spirit by their doctrine, that we may be made an holy temple acceptable unto thee, through Jesus Christ our Lord. *Amen.*

The Epistle. *St.* Jude 1 to 9.

The Gospel. *St.* John 15. 17.

All Saints Day.

The Collect.

O Almighty God, who hast knit together thine elect in one communion and fellowship, in the mystical body of thy Son Christ our Lord; Grant us grace so to follow thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys, which thou hast prepared for those who unfeignedly love thee, through Jesus Christ our Lord. *Amen.*

For the Epistle. Rev. 7. 2 to 13.

The Gospel. *St.* Matth. 5. 1 to 13.

THE MINISTRATION OF

PUBLIC BAPTISM OF INFANTS,

TO BE USED IN THE CHURCH.

¶ *The people are to be admonished, that it is most convenient that Baptism should not be administered but upon Sundays and other Holy-Days, or occasions of public worship. Nevertheless, (if necessity so require) they may be Baptized upon any other Day.*

There shall be for every Male child to be Baptized, when they can be had, two Godfathers and one Godmother; and for every Female, one Godfather and two Godmothers; and Parents shall be admitted as Sponsors, if it be desired.

When there are Children to be Baptized, the Parents or Sponsors shall give knowledge thereof, before the beginning of Morning Prayer, to the Minister.

Minister. Hath this Child been already Baptized, or no?

¶ *If they answer,* No: *then shall the Minister proceed, as followeth.*

DEarly beloved, forasmuch as all men are conceived and born in sin; and that our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate and born anew of Water and of the Holy Ghost; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous mercy he will grant to *this Child* that thing which by nature *he* cannot have; that *he* may be Baptized with Water and the Holy Ghost, and

received into Christ's holy Church, and be made *a lively member* of the same.

¶ *Then shall the Minister say,*

Let us pray.

ALmighty and everlasting God, who of thy great mercy didst save Noah and his family in the Ark from perishing by water; and also didst safely lead the children of Israel thy people through the Red Sea, figuring thereby thy holy Baptism; and by the Baptism of thy well-beloved Son Jesus Christ in the river Jordan, didst sanctify water to the mystical washing away of sin; We beseech thee, for thine infinite mercies, that thou wilt mercifully look upon *this Child*; wash *him*, and sanctify *him* with the Holy Ghost; that *he* being delivered from thy wrath, may be received into the Ark of Christ's Church; and being stedfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally *he* may come to the land of everlasting life; there to reign with thee world without end, through Jesus Christ our Lord. *Amen.*

Or this,

ALmighty and immortal God, the aid of all who need, the helper of all who flee to thee for succour, the life of those who believe, and the resurrection of the dead; We

call upon thee for *this Infant*, that *he* coming to thy holy Baptism, may receive remission of sin by spiritual regeneration. Receive *him*, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall have; seek, and ye shall find; knock, and it shall be opened unto you: So give now unto us who ask; let us who seek, find; open the gate unto us who knock; that *this Infant* may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. *Amen.*

¶ *Then the Minister shall say,*

Hear the words of the Gospel, written by St. Mark, in the tenth Chapter, at the thirteenth Verse.

THey brought young Children to Christ, that he should touch them; and his disciples rebuked those who brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

¶ *After the Gospel is read, the Minister shall make this brief Exhortation upon the words of the Gospel.*

BEloved, ye hear in this Gospel the words of our Saviour Christ, that he commanded the children to be brought unto him; how he blamed those who would have kept them from him; how he exhorteth all men to follow their innocency. Ye perceive how by his outward gesture and deed, he declared his good will toward them; for he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, but earnestly believe, that he will likewise favourably receive *this* present *Infant;* that he will embrace *him* with the arms of his mercy; that he will give unto *him* the blessing of eternal life, and make *him partaker* of his everlasting kingdom. Wherefore, we being thus persuaded of the good will of our heavenly Father, towards *this Infant*, declared by his Son Jesus Christ; and nothing doubting but that he favourably alloweth this charitable work of ours, in bringing *this Infant* to his holy Baptism; let us faithfully and devoutly give thanks unto him, and say,

ALmighty and everlasting God, heavenly Father, we give thee humble thanks, that thou hast vouchsafed to call us to the knowledge of thy grace and faith in thee: Increase this knowledge, and confirm this faith in us evermore. Give thy Holy Spi-

rit to *this infant*, that *he* may be born again, and be made *an heir* of everlasting salvation, through our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, now and for ever. *Amen.*

¶ *Then shall the Minister speak unto the Godfathers and Godmothers on this wise.*

DEARLY beloved, ye have brought *this child* here to be baptized, ye have prayed that our Lord Jesus Christ would vouchsafe to receive *him*, to release *him* from sin, to sanctify *him* with the Holy Ghost, to give *him* the kingdom of heaven and everlasting life. Ye have heard also that our Lord Jesus Christ hath promised in his Gospel to grant all these things that ye have prayed for; which promise he for his part will most surely keep and perform. Wherefore, after this promise made by Christ, you must also faithfully for your part, promise and answer to the following questions:

Dost thou believe all the Articles of the Christian Faith, as contained in the Apostles Creed; and wilt thou endeavour to have *this Child* instructed accordingly?

Answ. I do believe them; and by God's help will endeavour so to do.

Minister. Wilt thou endeavour to have *him* brought up in the fear of God, and to obey his holy Will and Commandments?

Answ. I will, by God's assistance.

¶ *Then shall the Minister say,*

O Merciful God, grant that the old Adam in *this Child* may be so buried, that the new man may be raised up in *him*. *Amen.*

Grant that all carnal affections may die in *him*, and that all things belonging to the Spirit may live and grow in *him*. *Amen.*

Grant that *he* may have power and strength to have victory, and to triumph against the devil, the world, and the flesh. *Amen.*

Grant that whosoever is here dedicated to thee by our Office and Ministry, may also be endued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live and govern all things, world without end. *Amen.*

ALmighty everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood; and gave commandment to his disciples, that they should go teach all nations, and baptize them in the Name of the Father, and of the Son, and of the Holy Ghost; Regard, we beseech thee, the supplications of thy Congregation; sanctify this Water to the mystical washing away of sin; and grant that *this Child* now to be baptized

therein, may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect Children, through Jesus Christ our Lord. *Amen.*

¶ *Then the Minister shall take the Child into his Hands, and shall say to the Godfathers and Godmothers,*

Name this Child.

And then naming it after them (if they shall certify him that the Child may well endure it) he shall dip it in the Water discreetly and warily, saying,

N. I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

¶ *But if they certify that the Child is weak, it shall suffice to pour Water upon it, saying the aforesaid words.*

¶ *Then the Minister shall say,*

WE receive this Child into the Congregation of Christ's flock; * and do sign *him* with the sign of the Cross in token that hereafter *he* shall not be ashamed to confess the faith of Christ crucified; and to fight under his banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto *his* life's end. *Amen.*

* *Here the Minister shall make a Cross upon the Child's forehead.*

¶ *But if the Sponsors shall desire that the Sign of the Cross may be omitted, the Minister shall say,*

WE receive this Child into the Congregation of Christ's Flock; and pray that hereafter *he* may never be ashamed, *&c.*

¶ *Then shall be said;*

OUr Father who art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, As it is in heaven: Give us this day our daily bread; And forgive us our trespasses, As we forgive those who trespass against us; And lead us not into temptation, But deliver us from evil. *Amen.*

¶ *Then shall the Minister say,*

WE yield thee hearty thanks, most merciful Father, that it hath pleased thee to receive *this Infant* as thine own *Child* by Baptism, and to incorporate *him* into thy holy Church. And humbly we beseech thee to grant, that *he* being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin; and that as *he* is made *partaker* of the death of thy Son, *he* may also be *partaker* of his resurrection; so that finally, with the residue of thy holy Church, *he* may be *an inheritor* of thine everlasting kingdom, through Christ our Lord. *Amen.*

¶ *Then the Minister shall say to the Godfathers and Godmothers this exhortation following.*

FOrasmuch as ye have promised for *this Child*, that ye will endeavour to have

him instructed in the Articles of the Christian Faith, as contained in the Apostles Creed, and brought up in the Fear of God, and to obey his holy Will and Commandments; ye must remember, that it is your parts and duties to see that *this Infant* be taught, so soon as *he* shall be able to learn, what a solemn vow, promise, and profession ye have here made for *him*. And that *he* may know these things the better, ye shall call upon *him* to hear Sermons; and chiefly ye shall provide, that *he* may learn the Creed, the Lord's Prayer, and the Ten Commandments, and all other things which a Christian ought to know and believe to his soul's health; and that *this Child* may be virtuously brought up to lead a Godly and a Christian Life; remembering always, that Baptism doth represent unto us our Profession; which is to follow the example of our Saviour Christ, and to be made like unto him; that as he died, and rose again for us; so should we, who are baptized, die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

¶ *Then shall he add, and say,*

YE are to take care that *this Child* be brought to the Bishop to be confirmed by him, so soon as *he* can say the Creed, the Lord's Prayer, and the Ten Commandments,

and be further instructed in the Church Catechism set forth for that purpose.

THE MINISTRATION OF

PRIVATE BAPTISM OF CHILDREN

IN HOUSES.

The Minister of every Parish shall often admonish the People, that they defer not the Baptism of their Children longer than the first or second Sunday next after their Birth, or other Holyday falling between, unless upon a great and reasonable Cause.

¶ *And also they shall warn them, that without like great cause and necessity they procure not their Children to be baptized at home in their Houses. But when need shall compel them so to do, then Baptism shall be administered as followeth.*

¶ *First, let the Minister of the Parish (or, in his absence, any other lawful Minister that can be procured) with those who are present, call upon God, and say the Lord's Prayer, and so many of the Collects appointed to be said before in the Form of Public Baptism, as the time and present exigence will suffer. And then, the Child being named by some one who is present, the Minister shall pour water upon it, saying these words;*

NI baptize thee, In the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

¶ *Then the Minister shall give thanks unto God, and say,*

WE yield thee hearty thanks, most merciful Father, that it hath pleased thee to receive this Infant as thine own Child by Baptism, and to incorporate *him* into thy

holy Church. And we humbly beseech thee to grant, that as *he is* now made *partaker* of the death of thy Son, so *he* may be also of his resurrection; And that finally, with the residue of thy Saints, *he* may inherit thine everlasting kingdom, through the same thy Son Jesus Christ our Lord. *Amen.*

¶ *And let them not doubt, but that the Child so baptized is lawfully and sufficiently baptized, and ought not to be baptized again. Yet nevertheless, if the Child, which is after this sort baptized, do afterward live, it is expedient that it be brought into the Church; to the intent, that if the Minister of the same Parish did himself baptize that Child, the Congregation may be certified of the true form of baptism by him privately before used: In which case he shall say thus;*

I Certify you, that, according to the due and prescribed Order of the Church, *at such a time* and *at such a place*, before divers witnesses, I baptized this Child.

¶ *But if the Child were baptized by any other lawful Minister, then the Minister of the Parish where the Child was born or christened, shall examine whether the same hath been lawfully done. And if the Minister shall find by the Answers of such as bring the Child, that all things were done as they ought to be; then shall not he christen the Child again; but shall receive him as one of the Flock of true Christian People, saying thus;*

I Certify you, that in this case all is well done, and according unto due order, concerning the Baptizing of this Child; who is now by Baptism incorporated into the Christian Church: For our Lord Jesus Christ doth not deny his grace and mercy unto such Infants, but most lovingly doth call them unto him, as the holy Gospel doth witness, to our comfort on this wise.

The Gospel. *St.* Mark 10. 13.

THey brought young children to Christ, that he should touch them; and his disciples rebuked those who brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

¶ *After the Gospel is read, the Minister shall make this brief Exhortation, upon the words of the Gospel.*

BEloved, ye hear in this Gospel the words of our Saviour Christ, that he commanded the children to be brought unto him; how he blamed those who would have kept them from him; how he exhorteth all men to follow their innocency. Ye perceive how by his outward gesture and deed, he declared his good will toward them; for he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, but earnestly believe, that he hath likewise favourably received *this* present *Infant;* that he hath embraced *him* with the arms of his mercy; and (as he hath promised in his holy word) will give unto *him* the blessing of eternal life, and make

him partaker of his everlasting kingdom. Wherefore, we being thus persuaded of the good will of our heavenly Father, declared by his Son Jesus Christ, towards *this Infant;* let us faithfully and devoutly give thanks unto him, and say the Prayer which the Lord himself taught us.

OUr Father, who art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, As it is in heaven: Give us this day our daily bread; And forgive us our trespasses, As we forgive those who trespass against us; And lead us not into temptation, But deliver us from evil. *Amen.*

ALmighty and everlasting God, heavenly Father, we give thee humble thanks, that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee: Increase this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to *this Infant*, that being *an heir* of everlasting salvation, through our Lord Jesus Christ, *he* may continue thy servant, and attain thy promise, through the same our Lord Jesus Christ thy Son, who liveth and reigneth with thee and the Holy Spirit, now and for ever. *Amen.*

¶ *Then shall the Minister demand the Name of the Child; which being by the Godfathers and Godmothers pronounced, the Minister shall say to them,*

DOST thou believe all the Articles of the Christian Faith, as contained in the Apostles Creed; And wilt thou endeavour to have *this Child* instructed accordingly?

Answ. I do believe them; and by God's help will endeavour so to do.

Minister.

WIlt thou endeavour to have *him* brought up in the fear of God, and to obey his holy Will and Commandments?

Answ. I will, by God's assistance.

¶ *Then the Minister shall say,*

WE receive this Child into the Congregation of Christ's flock; * and do sign *him* with the sign of the Cross, in token that hereafter *he* shall not be ashamed to confess the faith of Christ crucified; and to fight under his banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto *his* life's end. *Amen.*

* *Here the Minister shall make a Cross upon the Child's forehead.*

¶ *The same rule to be observed, as to the omission of the Sign of the Cross, as in the Public Baptism of Infants; and the Minister to proceed as in that Form, to the end thereof.*

¶ *But if they which bring the Infant to the Church do make such uncertain Answers to the Minister's Questions, as that it cannot appear that the Child was Baptized with Water, In the Name of the Father, and of the Son, and of the Holy Ghost, (which are essential parts of Baptism) then let the Minister Baptize it in the Form before appointed for Public Baptism of Infants; saving that at the dipping of the Child in the Font, he shall use this Form of Words:*

IF thou art not already Baptized, N. I baptize thee, In the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

THE MINISTRATION OF

BAPTISM TO SUCH AS ARE OF RIPER YEARS,

AND ABLE TO ANSWER FOR THEMSELVES.

¶ *When any such Persons, as are of Riper Years, are to be baptized, timely notice shall be given to the Minister; that so due care may be taken for their examination, whether they be sufficiently instructed in the Principles of the Christian Religion; and that they may be exhorted to prepare themselves with Prayers and Fasting for the receiving of this holy Sacrament.*

¶ *And if they shall be found fit, the Minister, in presence of the Sponsors or other Witnesses chosen for this Purpose, either at the Morning or Evening Service, shall say,*

DEarly beloved, forasmuch as all men are conceived and born in sin, (and that which is born of the flesh, is flesh) and they who are in the flesh cannot please God, but live in sin, committing many actual transgressions; and that our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate and born anew of Water and of the Holy Ghost; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous goodness he will grant to *these*

persons that which by nature *they* cannot have; that *they* may be baptized with Water and the Holy Ghost, and received into Christ's holy Church, and be made *lively members* of the same.

¶ *Then shall the Minister say,*

Let us pray.

ALmighty and everlasting God, who of thy great mercy didst save Noah and his family in the Ark from perishing by water; and also didst safely lead the children of Israel thy people through the Red sea, figuring thereby thy holy Baptism; and by the Baptism of thy well-beloved Son Jesus Christ in the river Jordan, didst sanctify the element of water to the mystical washing away of sin; We beseech thee, for thine infinite mercies, that thou wilt mercifully look upon *these* thy *servants;* wash *them* and sanctify *them* with the Holy Ghost, that *they* being delivered from thy wrath, may be received into the Ark of Christ's Church; and being stedfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally *they* may come to the land of everlasting life; there to reign with thee world without end, through Jesus Christ our Lord. *Amen.*

Or this.

ALmighty and immortal God, the aid of all who need, the helper of all who flee to thee for succour, the life of those who believe, and the resurrection of the dead; We call upon thee for *these persons*, that *they* coming to thy holy Baptism, may receive remission of their sins by spiritual regeneration. Receive *them*, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you: So give now unto us who ask; let us who seek, find; open the gate unto us who knock; that *these persons* may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. *Amen.*

¶ *Then the Minister shall say,*

Hear the words of the Gospel written by Saint John, in the third chapter, beginning at the first Verse:

THere was a man of the Pharisees, named Nicodemus, a ruler of the Jews. The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him. Jesus answered, and said unto him,

Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

¶ *After which he shall say this Exhortation following:*

BEloved, ye hear in this Gospel the express words of our Saviour Christ, that except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. Whereby ye may perceive the great necessity of this Sacrament, where it may be had. Likewise immediately before his ascension into heaven, (as we read in the last Chapter of Saint Mark's Gospel, he gave command to his disciples, saying, Go ye into all the world, and preach the Gospel to every creature. He that believeth, and is baptized, shall be saved; but he that be-

lieveth not, shall be damned. Which also sheweth unto us the great benefit we reap thereby. For which cause Saint Peter the Apostle, when upon his first preaching of the Gospel many were pricked at the heart, and said to him and the rest of the Apostles, Men and brethren, what shall we do? replied and said unto them, Repent, and be baptized every one of you for the remission of sins, and ye shall receive the gift of the Holy Ghost: For the promise is to you and your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words exhorted he them, saying, Save yourselves from this untoward generation. For (as the same Apostle testifieth in another place) even Baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience towards God,) by the resurrection of Jesus Christ. Doubt ye not therefore, but earnestly believe, that he will favourably receive *these* present *persons*, truly repenting, and coming unto him by faith; that he will grant *them* remission of *their* sins, and bestow upon *them* the Holy Ghost; that he will give *them* the blessing of eternal life, and make *them partakers* of his everlasting kingdom.

Wherefore, we being thus persuaded of the good will of our heavenly Father towards *these persons*, declared by his Son

Jesus Christ; let us faithfully and devoutly give thanks to him, and say,

ALmighty and everlasting God, heavenly Father, we give thee humble thanks, for that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee: Increase this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to *these* persons, that *they* may be born again, and be made *heirs* of everlasting salvation, through our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Spirit now and for ever. *Amen.*

¶ *Then the Minister shall speak to the Persons to be baptized on this wise:*

WEll-beloved, who are come hither desiring to receive holy Baptism, *ye* have heard how the congregation hath prayed, that our Lord Jesus Christ would vouchsafe to receive you and bless you, to release you of your sins, to give you the kingdom of heaven, and everlasting life. *Ye* have heard also that our Lord Jesus Christ hath promised in his holy Word to grant all those things that we have prayed for; which promise, he for his part, will most surely keep and perform.

Wherefore, after this promise made by Christ, *ye* must also faithfully for your part, in the presence of these your Witnesses, and this whole Congregation, promise and answer to the following Questions:

Question.

DOst thou believe all the Articles of the Christian Faith, as contained in the Apostles Creed?

Answ. I do.

Quest. Wilt thou endeavour to live in the fear of God, and to obey his holy Will and Commandments?

Answ. I will, by God's Assistance.

¶ *Then shall the Minister say,*

O Merciful God, grant that the old Adam in *these persons* may be so buried, that the new man may be raised up in *them*. *Amen.*

Grant that all carnal affections may die in *them*, and that all things belonging to the Spirit may live and grow in *them*. *Amen.*

Grant that *they* may have power and strength to have victory, and to triumph against the devil, the world, and the flesh. *Amen.*

Grant that *they* being here dedicated to thee by our Office and Ministry, may also be endued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live and govern all things, world without end. *Amen.*

ALmighty, everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of

his most precious side both water and blood; and gave commandment to his disciples, that they should go teach all Nations, and baptize them in the Name of the Father, and of the Son, and of the Holy Ghost; Regard, we beseech thee, the supplications of this Congregation; sanctify this Water to the mystical washing away of sin; and grant that *the persons* now to be baptized therein, may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect Children, through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Minister take each Person to be baptized by the right Hand, and placing him conveniently by the Font, according to his Discretion, shall ask the Name; and then shall dip him in the Water, or pour Water upon him, saying,*

N. I Baptize thee, In the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

¶ *Then shall the Minister say,*

WE receive this person into the Congregation of Christ's flock; and* do sign *him* with the sign of the Cross, in token that hereafter *he* shall not be ashamed to confess the faith of Christ crucified, and to fight under his banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto *his* life's end. *Amen.*

* *Here the Minister shall make a Cross upon the person's forehead.*

¶ *The same Rule, as to the omission of the sign of the Cross, to be observed here, as in the Baptism of Infants.*

¶ *Then shall be said the Lord's Prayer.*

OUr Father, who art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, As it is in heaven: Give us this day our daily bread; And forgive us our trespasses, As we forgive those who trespass against us; And lead us not into temptation, But deliver us from evil. *Amen.*

WE yield thee humble thanks, O heavenly Father, that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee: Increase this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to *these persons;* that being made *heirs* of everlasting salvation, through our Lord Jesus Christ, *they* may continue thy *servants*, and attain thy promises, through the same Lord Jesus Christ thy Son, who liveth and reigneth with thee in the unity of the same Holy Spirit, everlastingly. *Amen.*

¶ *Then the Minister shall use this Exhortation following; speaking to the Godfathers and Godmothers first.*

FOrasmuch as *these persons have* declared in your presence, that they believe all the articles of the Christian Faith as contained in the Apostles Creed; and have promised that they will live in the Fear of God, and obey his holy Will and Command-

ments; ye must remember, that it is your part and duty to put *them* in mind, what a solemn vow, promise, and profession *they have* now made before this Congregation, and especially before you *their* chosen Witnesses. And ye are also to call upon *them* to use all diligence to be rightly instructed in God's holy Word; that so *they* may grow in grace, and in the knowledge of our Lord Jesus Christ, and live godly, righteously, and soberly in this present world.

¶ *(And then speaking to the new baptized Persons, he shall proceed, and say,)*

AND as for you, who have now by Baptism put on Christ, it is your part and duty also, being made the Children of God and of the light, by faith in Jesus Christ, to walk answerably to your Christian calling, and as becometh the children of light; remembering always that Baptism representeth unto us our profession; which is, to follow the example of our Saviour Christ, and to be made like unto him; that as he died, and rose again for us; so should we, who are baptized, die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

¶ *It is expedient that every Person thus baptized should be confirmed by the Bishop, so soon after his Baptism as conveniently may be; that so he may be admitted to the holy Communion.*

¶ *If any Persons, not baptized in their Infancy, shall be brought to be baptized before they come to years of discretion to answer for themselves; it may suffice to use the Office for Public Baptism of Infants, or (in case of extreme Danger) the Office for Private Baptism; only changing the word* [Infant] *for* [Child *or* Person] *as occasion requireth.*

A CATECHISM.

THAT IS TO SAY, AN INSTRUCTION

To be learned by every Person before he be brought to be confirmed by the Bishop.

Question.

WHat is your Name?

Answ. N. or *M.*

Quest. When did you receive this Name?

Answ. I received it in Baptism; whereby I became a member of the Christian Church.

Quest. What was promised for you in Baptism?

Answ. That I should be instructed in all the Articles of the Christian Faith as contained in the Apostles Creed; and brought up in the Fear of God, and to obey his holy Will and Commandments.

Quest. Dost thou think that thou art bound to believe all the Articles of the Christian Faith as contained in the Apostles Creed; and to obey God's holy Will and keep his Commandments?

Answ. Yes verily; and by God's help so

I will. And I heartily thank our heavenly Father, that he hath called me to this state of salvation, through Jesus Christ our Saviour. And I pray unto God to give me his grace, that I may continue in the same unto my life's end.

Catechist. Rehearse the Articles of thy Belief.

Answ. I believe in God, *&c.*—[*as in the Creed in the Morning Service.*]

Quest. What dost thou chiefly learn in these Articles of thy Belief?

Answ. First, I learn to believe in God the Father, who hath made me, and all the world.

Secondly, In God the Son, who hath redeemed me, and all mankind.

Thirdly, In God the Holy Ghost, who sanctifieth me, and all the elect people of God.

Quest. You said that your Godfathers and Godmothers did promise and instruct you to keep God's Commandments. Tell me how many there are?

Answ. Ten.

Quest. Which are they?

Answ. The same which God spake in the twentieth chapter of Exodus, saying, I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.

1. Thou shalt have none other Gods but me, *&c.*—[*as in the Communion Service.*]

Quest. What dost thou chiefly learn by these Commandments?

Answ. I learn two things; my duty towards God, and my duty towards my Neighbour.

Quest. What is thy duty towards God?

Answ. My duty towards God, is to believe in him, to fear him, and to love him with all my heart, with all my mind, with all my soul, and with all my strength; to worship him, to give him thanks, to put my whole trust in him, to call upon him, to honour his holy Name and his Word, and to serve him truly all the days of my life.

Quest. What is thy duty towards thy Neighbour?

Answ. My duty towards my Neighbour, is to love him as myself, and to do to all men, as I would they should do unto me: To love, honour, and succour my Father and Mother: To honour and obey my Civil Rulers: To submit myself to all my governors, teachers, spiritual pastors and masters: To order myself lowly and reverently to all my betters: To hurt no body by word or deed: To be true and just in all my dealings: To bear no malice nor hatred in my heart: To keep my hands from picking and stealing, and my tongue from evil speaking, lying and slandering: To keep

my body in temperance, soberness, and chastity : Not to covet nor desire other men's goods ; but to learn and labour truly to get mine own living, and to do my duty in that state of life, unto which it shall please God to call me.

Catechist. Thou art not able to do these things of thyself, nor to walk in the Commandments of God, and to serve him, without his special grace ; which thou must learn at all times to call for by diligent prayer : Let me hear therefore, if thou canst say the Lord's Prayer.

Answ. Our Father, *&c.*—[*as in the Morning Service.*]

Quest. What desirest thou of God in this Prayer ?

Answ. I desire my Lord God our heavenly Father, who is the giver of all goodness, to send his grace unto me, and to all people ; that we may worship him, serve him, and obey him, as we ought to do. And I pray unto God that he will send us all things which are needful both for our souls and bodies ; and that he will be merciful unto us, and forgive us our sins ; and that it will please him to save and defend us in all dangers ghostly and bodily ; and that he will keep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death. And this I trust he will do of his mercy and goodness, through

our Lord Jesus Christ. And therefore I say, Amen ; So be it.

Question.

HOw many Sacraments hath Christ ordained in his Church ?

Answ. Two only, as generally necessary to salvation ; that is to say, Baptism, and the Supper of the Lord.

Quest. What meanest thou by this word *Sacrament ?*

Answ. I mean an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.

Quest. How many parts are there in a Sacrament ?

Answ. Two ; the outward visible sign, and the inward spiritual grace.

Quest. What is the outward visible sign, or form in Baptism ?

Answ. Water ; wherein the person is baptized, *In the Name of the Father, and of the Son, and of the Holy Ghost.*

Quest. What is the inward and spiritual grace ?

Answ. A death unto sin, and a new birth unto righteousness : for being by nature born in sin, and the children of wrath, we are hereby made the children of grace.

Quest. What is required of persons to be baptized?

Answ. Repentance, whereby they forsake sin; and faith, whereby they stedfastly believe the promises of God made to them in that Sacrament.

Quest. Why then are Infants baptized, when by reason of their tender age they cannot perform them?

Answ. Because their Sureties promise to instruct them.

Quest. Why was the Sacrament of the Lord's Supper ordained?

Answ. For the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby.

Quest. What is the outward part, or sign of the Lord's Supper?

Answ. Bread and Wine, which the Lord hath commanded to be received.

Quest. What is the inward part, or thing signified?

Answ. The Body and Blood of Christ, which are spiritually taken and received by the faithful in the Lord's Supper.

Quest. What are the benefits whereof we are partakers thereby?

Answ. The strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are by the bread and wine.

Quest. What is required of those who come to the Lord's Supper?

Answ. To examine themselves, whether they repent them truly of their former sins, stedfastly purposing to lead a new life; have a lively faith in God's mercy through Christ, with a thankful remembrance of his death; and be in charity with all men.

¶ *The Minister of every Parish shall diligently upon Sundays and Holy-days, or on some other convenient occasions, openly in the Church instruct or examine so many Children of his Parish, sent unto him, as he shall think convenient, in some part of this Catechism.*

¶ *And all Fathers, Mothers, Masters, and Mistresses, shall cause their Children, Servants, and Apprentices, (who have not learned their Catechism) to come to the Church at the time appointed, and obediently to hear, and to be ordered by the Minister, until such time as they have learned all that is here appointed for them to learn.*

¶ *So soon as Children are come to a competent age, and can say the Creed, the Lord's Prayer, and the Ten Commandments; and can answer to the other Questions of this short Catechism; they shall be brought to the Bishop.*

¶ *And whensoever the Bishop shall give knowledge for Children to be brought unto him for their Confirmation, the Minister of every Parish shall either bring, or send in writing, with his hand subscribed thereunto, the Names of all such Persons within his Parish, as he shall think fit to be presented to the Bishop to be confirmed.*

THE ORDER OF CONFIRMATION,

OR

LAYING ON OF HANDS UPON THOSE WHO ARE BAPTIZED, AND COME TO YEARS OF DISCRETION.

¶ *Upon the day appointed, all who are to be then Confirmed, being placed and standing in order before the Bishop; he (or some other Minister appointed by him) shall read this Preface following.*

TO the end that Confirmation may be ministered to the more edifying of such as shall receive it, the Church hath thought good to order, That none shall be confirmed, but such as can say the Creed, the Lord's Prayer, and the Ten Commandments; and can answer to such other questions as are contained in the Cathechism: which Order is very convenient to be observed; to the end that Children, being now come to the years of Discretion, and having learned what their Godfathers and Godmothers promised to have them taught, may themselves, with their own mouth and consent, openly before the Church, ratify and confirm the same; and also promise, that by the grace of God they will evermore endeavour faithfully to observe such things, as they by their own confession have assented unto.

¶ *Then the Bishop shall say,*

DO ye here in the Presence of God, and this Congregation, profess your Belief in all the Articles of the Christian Faith as contained in the Apostles Creed, wherein ye were to be instructed by the promise made for you at your Baptism?

¶ *And every one shall audibly answer,*

I do.

Quest. Do ye now, in your own Persons, promise to live in this Faith, and in obedience to God's holy Will and Commandments?

Answ. I do.

The Bishop.

OUr help is in the Name of the Lord;

Answ. Who hath made heaven and earth.

Bishop. Blessed be the Name of the Lord;

Answ. Henceforth world without end.

Bishop. Lord, hear our prayers;

Answ. And let our cry come unto thee.

Bishop.

ALmighty and everliving God, who didst vouchsafe to receive these thy Servants into thy Church by Baptism, and hast given them grace now in their own Persons to confess the true Faith, wherein they were to be instructed according to the promise then made for them; strengthen them, we beseech thee, O Lord, with the Holy Ghost the Comforter, and daily increase in them

thy manifold gifts of grace; the spirit of wisdom and understanding, the spirit of counsel and ghostly strength, the spirit of knowledge and true godliness; and fill them, O Lord, with the spirit of thy holy fear, now and for ever. *Amen.*

¶ *Then all of them in order kneeling before the Bishop, he shall lay his hand upon the head of every one severally, saying,*

DEfend, O Lord, this thy Child, [or *this thy servant*] with thy heavenly grace, *he* may continue thine for ever, and daily increase in thy Holy Spirit more and more, until *he* come unto thy everlasting kingdom. *Amen.*

¶ *Then shall the Bishop say,*

The Lord be with you:
Answ. And with thy spirit.

¶ *And (all kneeling down) the Bishop shall add,*

Let us pray.

OUr Father, who art in heaven; Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, As it is in heaven: Give us this day our daily bread; And forgive us our trespasses, As we forgive those who trespass against us; And lead us not into temptation, But deliver us from evil. *Amen.*

¶ *And this Collect.*

ALmighty and everliving God, who makest us both to will and to do those things which are good and acceptable unto

thy divine Majesty; We make our humble supplications unto thee for these thy servants, upon whom (after the example of thy holy Apostles) we have now laid our hands, to certify them (by this sign) of thy favour and gracious goodness towards them. Let thy Fatherly hand, we beseech thee, ever be over them; let thy Holy Spirit ever be with them; and so lead them in the knowledge and obedience of thy Word, that in the end they may obtain everlasting life, through our Lord Jesus Christ, who with thee and the Holy Ghost liveth and reigneth ever, one God, world without end. *Amen.*

O Almighty Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments; that through thy most mighty protection, both here and ever, we may be preserved in body and soul, through our Lord and Saviour Jesus Christ. *Amen.*

¶ *Then the Bishop shall bless them, saying thus,*

THe blessing of God Almighty, the Father, the Son, and the Holy Ghost, be upon you, and remain with you for ever. *Amen.*

¶ *And there shall none be admitted to the holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed.*

THE FORM OF

SOLEMNIZATION OF MATRIMONY.

¶ *The Laws respecting Matrimony, whether by publishing the Banns in Churches or by Licence, being different in several States; every Minister is left to the Direction of those Laws, in every Thing that regards the civil Contract between the Parties.*

¶ *At the day and time appointed for Solemnization of Matrimony, the Minister shall say to the Persons assembled:*

DEarly beloved, we are gathered together here in the sight of God, to join together this Man and this Woman in holy Matrimony: Therefore, if any man can shew any just cause, why they may not lawfully be joined together, let him now speak, or else hereafter for ever hold his peace.

¶ *And, speaking unto the Persons who shall be married, he shall say,*

I Require and charge you both, (as ye will answer at the dreadful day of judgement, when the secrets of all hearts shall be disclosed) that if either of you know any impediment, why ye may not be lawfully joined together in Matrimony, ye do now confess it. For be ye well assured, that so many as are coupled together otherwise than God's word doth allow, are not joined together by God, neither is their Matrimony lawful.

¶ *And if no Impediment be alledged, then shall the Minister say unto the Man,*

M. WIlt thou have this Woman to thy wedded Wife, to live together after God's Ordinance in the holy estate of Matrimony? Wilt thou love her, comfort her, honour, and keep her in sickness and in health; and forsaking all other, keep thee only unto her, so long as ye both shall live?

¶ *The Man shall Answer,*

I will.

¶ *Then shall the Minister say unto the Woman,*

N. WIlt thou have this Man to thy wedded Husband, to live together after God's Ordinance in the holy Estate of Matrimony? Wilt thou obey him, and serve him, love, honour, and keep him in sickness and in health; and forsaking all other, keep thee only unto him, so long as ye both shall live?

¶ *The Woman shall answer,*

I will.

¶ *Then shall the Minister say,*

Who giveth this Woman to be married to this man?

¶ *Then the Minister, receiving the Woman at her Father's or Friend's Hands, shall cause the Man with his right Hand to take the Woman by her right Hand, and to say after him as followeth,*

I *M.* take thee *N.* to my wedded Wife, to have and to hold, from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part, according to Gŏd's holy Ordinance.

¶ *Then shall they loose their Hands; and the Woman with her right Hand taking the Man by his right Hand, shall likewise say after the Minister,*

I *N.* take thee *M.* to my wedded Husband, to have and to hold, from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love, cherish and to obey, till death us do part, according to God's holy Ordinance.

¶ *Then shall they again loose their Hands; and the Man shall give unto the Woman a Ring. And the Minister taking the Ring, shall deliver it unto the Man, to put it upon the fourth Finger of the Woman's left Hand. And the Man holding the Ring there, and taught by the Minister, shall say,*

WIth this Ring I thee wed, and with all my worldly goods I thee endow: In the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

¶ *Then the Man leaving the Ring upon the fourth Finger of the Woman's left Hand, the Minister shall say,*

Let us pray.

O Eternal God, creator and preserver of all mankind, giver of all spiritual

grace, the author of everlasting life; Send thy blessing upon these thy servants, this Man and this Woman, whom we bless in thy Name; that as Isaac and Rebecca lived faithfully together, so these Persons may surely perform and keep the vow and covenant betwixt them made, (whereof this Ring given and received is a token and pledge;) and may ever remain in perfect love and peace together, and live according to thy laws, through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Minister join their right Hands together, and say,*

Those whom God hath joined together, let no man put asunder.

¶ *Then shall the Minister speak unto the Company:*

FOrasmuch as *M.* and *N.* have consented together in holy Wedlock, and have witnessed the same before God and his Company, and have declared the same by giving and receiving of a Ring, and by joining of Hands; I pronounce that they are Man and Wife together, In the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

¶ *And the Minister shall add this Blessing:*

GOd the Father, God the Son, God the Holy Ghost, bless, preserve, and keep you; the Lord mercifully with his favour

look upon you, and fill you with all spiritual benediction and grace; that ye may so live together in this life, that in the world to come ye may have life everlasting. *Amen.*

THE COMMUNION OF THE SICK.

¶ *Forasmuch as all mortal men are subject to many sudden perils, diseases and sicknesses, and ever uncertain what time they shall depart out of this life: therefore to the intent they may be always in a readiness to die, whensoever it shall please Almighty God to call them, the Ministers shall diligently from time to time (but especially in the time of pestilence, or other infectious sickness) exhort their Parishioners to the often receiving of the holy Communion of the Body and Blood of our Saviour Christ, when it shall be publicly administered in the Church; that so doing, they may, in case of sudden visitation, have the less cause to be disquieted for lack of the same. But if the sick Person be not able to come to the Church, and yet is desirous to receive the Communion in his house; then he must give timely notice to the Minister, signifying also how many there are to communicate with him (which shall be two at the least), and all things necessary being prepared, the Minister shall there celebrate the holy Communion, beginning with the Collect, Epistle, and Gospel here following:*

The Collect.

ALmighty everliving God, maker of Mankind, who dost correct those whom thou dost love, and chastise every one whom thou dost receive; We beseech thee to have mercy upon this thy servant visited with thine hand, and to grant that *he* may take *his* sickness patiently, and recover *his* bodily health (if it be thy gracious will;) and whensoever *his* soul shall depart from

the body, it may be without spot presented unto thee, through Jesus Christ our Lord. *Amen.*

The Epistle. Hebr. 12. 5.

MY son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth, he chasteneth; and scourgeth every son whom he receiveth.

The Gospel. *St.* John 5. 24.

VErily, verily, I say unto you, He that heareth my Word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

¶ *After which the Minister shall proceed according to the Form before prescribed for the holy Communion, beginning at these words* (Ye who do truly, *&c.*)

¶ *At the time of the distribution of the holy Sacrament, the Minister shall first receive the Communion himself, and after minister unto those who are appointed to communicate with the sick, and last of all to the sick Person.*

¶ *But if a man, either by reason of extremity of sickness, or for want of warning in due time to the Minister, or for lack of company to receive with him, or by any other just impediment, do not receive the Sacrament of Christ's Body and Blood, the Minister shall instruct him, That if he do truly repent him of his sins, and stedfastly believe that Jesus Christ hath suffered death upon the Cross for him, and shed his Blood for his redemption, earnestly remembering the benefits he hath thereby, and giving him hearty thanks therefore, he doth eat and drink the Body and Blood of our Saviour Christ profitably to his soul's health, although he do not receive the Sacrament with his mouth.*

¶ *When the sick person is visited, and receiveth the holy Communion all at one time, then the Minister, for more expedition, shall cut off the Form of the Visitation at the Psalm* (In thee, O Lord, have I put my trust), *and go straight to the Communion.*

¶ *In the times of contagious sickness or diseases, when none of the Parish or neighbours can be gotten to communicate with the sick in their houses, for fear of the infection; upon special request of the diseased, the Minister alone may only communicate with him.*

A FORM OF PRAYER FOR

THE VISITATION OF PRISONERS.

¶ *When Morning or Evening Prayer shall be read in any Prison, instead of the Psalm* "O come let us sing," *&c. or the Psalm* "My soul doth magnify," *&c. shall be read the* 130*th Psalm; and the Minister shall insert after the Collect for the Day, the Collect in the following Service,* "O God, who sparest," *&c. and at such Times as the* Litany *is not read, he shall add the Prayer,* "O God, merciful Father, who despisest not," *&c.*

¶ *And when Notice is given to the Minister, that a Prisoner is confined for some great or capital Crime, he shall visit him; and when he cometh into the Place where the Prisoner is, he shall say, kneeling down,*

REmember not, Lord, our iniquities, nor the iniquities of our Forefathers; neither take thou vengeance of our Sins: Spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Answ. Spare us, good Lord.

Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUr Father, who art in Heaven, *&c.*

Minister. O Lord, shew thy mercy upon us.

Answ. And grant us thy salvation.

Minist. Turn thy face from our Sins;

Answ. And blot out all our iniquities.

Minist. Send us help from thy holy place;

Answ. For thine indignation lieth hard upon us.

Minist. O Lord, hear our prayer;

Answ. And let the sighing of the prisoners come before thee.

The Collect.

GRant, we beseech thee, Almighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of thy grace, may mercifully be relieved; through our Lord and Saviour Jesus Christ. *Amen.*

O God, who sparest when we deserve punishment, and in thy wrath rememberest mercy; we humbly beseech thee of thy goodness, to comfort and succour all those who are under reproach and misery in the house of bondage; correct them not in thine anger, neither chasten them in thy sore displeasure; give them a right understanding of themselves, and of thy threats and promises; that they may neither cast

away their confidence in thee, nor place it any where but in thee; relieve the Distressed, protect the Innocent, and awaken the Guilty; and forasmuch as thou alone bringest light out of darkness, and good out of evil, grant that the pains and punishments which these thy servants endure through their bodily confinement, may tend to the setting free their souls from the chains of sin; through Jesus Christ our Lord. *Amen.*

¶ *Here the Minister as he shall see convenient, may read the Prayer for* All Conditions of Men, *the Collect for* Ash Wednesday, *and the Collect after the* Offertory, *beginning,* Almighty God, the fountain of all wisdom, *&c. or any other Prayer of the* Liturgy, *which he shall judge proper.*

¶ *Then shall the Minister exhort the Prisoner or Prisoners after this Form, or other like.*

DEarly beloved, know this, that Almighty God, whose never failing providence governeth all things both in heaven and earth, hath so wisely and mercifully ordered the course of this world, that his Judgements are often sent as fatherly corrections to us; and if with due submission and resignation to his holy will we receive the same, they will work together for our good.

It is your part and duty therefore to humble *yourself* under the mighty hand of God, to acknowledge the righteousness of his Judgements, and to endeavour that by

his grace this present Visitation may lead you to a sincere and hearty Repentance.

The way and means thereto is: to examine your life and conversation by the rule of God's commandments; and whereinsoever *you* shall perceive *yourself* to have offended either by will, word, or deed, there to bewail your own sinfulness, and to confess *yourself* to Almighty God, with full purpose of amendment of life. And if *you* shall perceive your offences to be such as are not only against God, but also against your Neighbours; then to reconcile *yourself* to them, being ready to make restitution and satisfaction, according to the uttermost of your power, for all injuries and wrongs done by *you* to any other; and being likewise ready to forgive others who have offended *you*, as *you* would have forgiveness of your offences at God's hand. And to this true repentance and change of mind *you* must add a lively and stedfast faith, and dependence upon the merits of the death of Christ, with an entire resignation of *yourself* to the will of God. Except *you* repent, and believe, we can give you no hope of salvation: but if *you* do sincerely repent and believe, God hath declared, though your sins be as red as scarlet, they shall be made white as snow; though your wickednesses have gone over your head, yet shall they not be your destruction.

We exhort you therefore in the Name of God, and of his dear son Jesus Christ our Saviour, and as *you* tender your own salvation, to take good heed of these things in time, while the day of salvation lasteth; for the night cometh, when no man can work. While *you* have the light, believe in the light, and walk as children of the light, that *you* be not cast into outer darkness; that *you* may not knock when the door shall be shut, and cry for mercy, when it is the time of justice. Now *you* are the object of God's mercy, if by repentance and true faith *you* turn unto him: but if *you* neglect these things, ye will be the object of his justice and vengeance: Now *you* may claim the merits of Christ; but if *you* die in your sins, his sufferings will tend to your greater condemnation. O beloved, consider in this your day, how fearful a thing it will be to fall into the hands of the living God, when you can neither fly to his mercy to protect you, nor to the merits of Christ to cover you in that terrible day.

¶ *Here the Minister shall examine him concerning his Faith, and rehearse the Articles of the Creed.* Dost thou believe in God, &c. *And the Prisoner shall answer,*

All this I stedfastly believe.

¶ *Then shall the Minister examine whether he repent him truly of his sins, and be in charity with all the world, and further admonish him particularly concerning the crimes wherewith he is charged; and exhort him, if he have any scruples, that he would declare the same, and prepare himself for the holy Communion, against the time that it may be proper to administer it to him.*

¶ *Then, all kneeling, the Minister shall say the* 51*st Psalm.*

HAVE mercy upon me, O God, *&c.*

Let us pray.

O Lord, we beseech thee mercifully hear our prayers, and spare all those who confess their sins unto thee; that they whose consciences by sin are accused, by thy merciful pardon may be absolved, through Christ our Lord. *Amen.*

¶ *Then the Minister shall say,*

O God, whose mercy is everlasting, and power infinite, look down with pity and compassion upon the sufferings of *this* thy *servant:* and whether thou visitest for trial of *his* patience or punishment of *his* offences, enable *him* by thy grace chearfully to submit *himself* to thy holy Will and Pleasure.

Go not far from those, O Lord, whom thou hast laid in a place of darkness, and in the deep; and forasmuch as thou hast not cut *him* off suddenly, but chastenest *him* as a Father; grant that *he*, duly considering thy great mercies, may be unfeignedly thankful, and turn unto thee with true repentance and sincerity of heart; through Jesus Christ our Lord. *Amen.*

¶ *Prayers for Persons under Sentence of Death.*

¶ *When a Criminal is under Sentence of Death, the Minister shall proceed, immediately after the Collect "O God, who sparest," &c. to exhort him after this Form, or other like:*

DEarly beloved, it hath pleased Almighty God, in his justice, to bring you under the sentence and condemnation of the law; you are shortly to suffer death in such a manner, that others, warned by your example, may be the more afraid to offend; and we pray God, that you may make such use of your punishments in this world, that your Soul may be saved in the world to come.

Wherefore we come to you in the bowels of compassion; and being desirous that you should avoid presumption on the one hand, and despair on the other, shall plainly lay before you the wretchedness of your condition, and declare how far you ought to depend on the mercies of God, and the merits of our Saviour. Consider then seriously with yourself, in all appearance the time of your dissolution draweth near; your sins have laid fast hold upon you; you are soon to be removed from among men by a violent death; and you shall fade away suddenly like the grass, which in the morning is green and groweth up, but in the evening is cut down, dried up and withered. After you have thus finished the course of a sin-

ful and miserable life, you shall appear before the judge of all flesh; who, as he pronounces blessings on the righteous, shall likewise say with a terrible voice of most just judgement to the wicked, "Go, ye accursed, into the fire everlasting, prepared for the devil and his angels."

Your sins have brought you too near this dreadful sentence: it is therefore your part and duty, my brother, humbly to confess and bewail your great and manifold offences, and to repent you truly of your sins; as you tender the eternal salvation of your soul.

Be not deceived with a vain and presumptuous expectation of God's favour, nor say within yourself, Peace, Peace, where there is no Peace; for there is no Peace, says my God, to the wicked; God is not mocked; he is of purer eyes than to behold iniquity, and without holiness no man shall see the Lord: On the other hand, despair not of God's mercy, though trouble is on every side; for God shutteth not up his mercies forever in displeasure; but if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. Do not either way abuse the goodness of God, who calleth us mercifully to amendment, and of his endless pity promiseth us forgiveness of that which

is past; if with a perfect and true heart we return unto him.

Since therefore you are soon to pass into an endless and unchangeable state, and your future happiness or misery depends upon the few moments which are left you; I require you strictly to examine yourself, and your estate both towards God and towards man; and let no worldly consideration hinder you from making a true and full confession of your sins, and giving all the satisfaction which is in your power to every one whom you have wronged or injured, that you may find mercy at your heavenly Father's hand for Christ's sake, and not be condemned in the dreadful day of judgement.

Lastly, beloved; submit yourself with Christian resignation to the just judgement of God, which your own crimes have brought upon you, and be in charity with all men; being ready sincerely to forgive all such as have offended you, not excepting those who have prosecuted you even unto death; and, though this may seem a hard saying, yet know assuredly that without it your charity is not yet perfect. And fail not earnestly to endeavour and pray for this blessed temper and composure of mind: so may you cast yourself with an entire dependence upon the mercies of God, through

the merits of your Saviour and Redeemer Jesus Christ.

¶ *Here the Minister shall examine him concerning his Faith, and rehearse the Articles of the Creed,*

Dost thou believe in God, *&c.*

And the Criminal shall answer,

All this I stedfastly believe.

¶ *Then shall the Minister examine, whether he repent him truly of his sins, exhorting him to a particular Confession of the sin for which he is condemned; and upon Confession, he shall instruct him what satisfaction ought to be made to those whom he has offended thereby; and if he knoweth any combinations in wickedness, or any evil practices designed against others, let him be admonished to the utmost of his power to discover and prevent them.*

¶ *After his Confession, the Minister shall declare to him the pardoning Mercy of God, in the Form which is used in the* Communion Service.

¶ *After which shall be said the Collect following.*

O Holy Jesus, who of thine infinite goodness didst accept the conversion of a sinner on the cross; open thine eye of mercy upon this thy servant, who desireth pardon and forgiveness, though in his latest hour he turneth unto thee. Renew in him whatsoever hath been decayed by the fraud and malice of the devil, or by his own carnal will and frailness: consider his contrition, accept his repentance, and forasmuch as he putteth his full trust only in thy mercy, impute not unto him his former sins, but strengthen him with thy blessed Spirit; and when thou art pleased to take him hence, take him unto thy favour; this

we beg through thy merits, O Lord, our Saviour and our Redeemer. *Amen.*

¶ *Then the Minister shall say;*

O Father of mercies and God of all comfort; we fly unto thee for succour in behalf of this thy servant, who is now under the sentence of condemnation. The day of his calamity is at hand, and he is accounted as one of those who go down into the pit. Blessed Lord, remember thy mercies; look upon his infirmities; hear the voice of his complaint; give him, we beseech thee, patience in this his time of adversity, and support under the terrors which encompass him; set before his eyes the things he hath done in the body, which have justly provoked thee to anger; and forasmuch as his continuance appeareth to be short amongst us, quicken him so much the more by thy grace and holy Spirit; that he, being converted and reconciled unto thee, before thy judgements have cut him off from the earth, may at the hour of his death depart in peace, and be received into thine everlasting kingdom; through Jesus Christ our Lord. *Amen.*

Adding this,

O Saviour of the world, who by thy cross and precious blood hast redeemed us; save us and help us, we humbly beseech thee, O Lord.

¶ *Then the Minister standing, shall say,*

IN the midst of life we are in death; of whom may we seek for succour, but of thee, O Lord, who for our sins art justly displeased.

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts; shut not thy merciful ears to our prayers; but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, Thou most worthy Judge eternal, suffer us not at our last hour for any pains of death to fall from thee.

¶ *Then the Minister shall say,*

THe Almighty God, who is a most strong tower to all those who put their trust in him; to whom all things in heaven, in earth, and under the earth, do bow and obey; be now and evermore thy defence: and make thee know and feel that there is none other name under heaven given to man, in whom and through whom thou mayest receive salvation, but only the name of our Lord Jesus Christ. *Amen.*

¶ *And after that shall say,*

UNto God's gracious mercy and protection we commit thee: The Lord bless thee and keep thee: The Lord make his

face to shine upon thee, and be gracious unto thee: The Lord lift up his countenance upon thee, and give thee peace both now and evermore.

¶ *At the time of Execution, besides all or such parts of the foregoing Office as the Minister shall judge proper, shall be said the* Commendatory Prayer for a Person at the point of departure, *as it is in* The Visitation of the Sick.

The Collect for the Communion Service.

O God, who declarest thy Almighty power chiefly in shewing mercy and pity; we beseech thee to have mercy upon this thy servant, who for his transgressions is appointed to die. Grant that he may take thy Judgements patiently, and repent him truly of his sins; that he recovering thy favour, the fearful reward of his actions may end with this life, and whensoever his soul shall depart from the body, it may be without spot presented unto thee, through Jesus Christ our Lord. *Amen.*

The Epistle. Heb. 12. 11.

NO chastening for the present seemeth to be joyous; but grievous: nevertheless, afterwards it yieldeth the peaceable fruit of righteousness, unto them which are exercised thereby.

The Gospel. St. John 5. 24.

VErily, verily, I say unto you, he that heareth my word, and believeth on him

that sent me, hath everlasting life; and shall not come into condemnation, but is passed from death unto life.

¶ *A Prayer for Imprisoned Debtors.*

MOst gracious God, look down in pity and compassion upon these thine afflicted servants, who are fallen under the misery of a close restraint. Give them always a deep sense of their sins, and of thy fatherly love and correction; and the more their confinement presseth hard upon them, the more let the comforts of thy Grace and mercy abound towards them. Give to their Creditors tenderness and compassion, and to them a meek and forgiving spirit towards all those who have confined them, and a full purpose to repair all the injuries and losses which others have sustained by them. Raise them up friends to pity and relieve them; give them the continued comfort of thy countenance here; and so sanctify their afflictions, that they may work for them an eternal weight of glory; through the merits and mediation of Jesus Christ thy Son our Lord. *Amen.*

THE ORDER FOR

THE BURIAL OF THE DEAD.

¶ *Here is to be noted, that the Office ensuing is not to be used for any who die excommunicate, or who have laid violent hands upon themselves.*

¶ *The Minister meeting the Corps at the entrance of the Church-yard, and going before it, either into the Church, or towards the Grave, shall say, or sing,*

I Am the resurrection and the life, saith the Lord: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me, shall never die. St. *John* 11. 25, 26.

I Know that my redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin, worms destroy this body; yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another. *Job* 19. 25, 26, 27.

WE brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away; blessed be the Name of the Lord. 1 *Tim.* 6, 7. *Job* 1. 21.

¶ *After they are come into the Church shall be read as followeth, from the* 39*th and the* 90*th Psalms.*

LORD, make me to know mine end, and the measure of my days, what it is: that I may know how frail I am.

Behold, thou hast made my days as it were a span long: and mine age is even as nothing in respect of thee; and verily every man living is altogether vanity.

For man walketh in a vain shadow, and disquieteth himself in vain: he heapeth up riches and cannot tell who shall gather them.

And now, Lord, what is my hope: truly my hope is even in thee.

Deliver me from all mine offences: and make me not a rebuke unto the foolish.

When thou with rebukes doth chasten man for sin, thou makest his beauty to consume away, like as it were a moth fretting a garment: every man therefore is but vanity.

Hear my prayer, O Lord, and with thine ears consider my calling: hold not thy peace at my tears.

For I am a stranger with thee: and a sojourner, as all my fathers were.

O spare me a little, that I may recover my strength: before I go hence, and be no more seen.

Lord, thou hast been our refuge: from one generation to another.

Before the mountains were brought forth, or ever the earth and the world were made: thou art God from everlasting, and world without end.

Thou turnest man to destruction: again thou sayest, Come again, ye children of men.

For a thousand years in thy sight are but as yesterday: seeing that is past as a watch in the night.

As soon as thou scatterest them, they are even as asleep: and fade away suddenly like the grass.

In the morning it is green, and groweth up: but in the evening it is cut down, dried up, and withered.

For we consume away in thy displeasure: and are afraid at thy wrathful indignation.

Thou hast set our misdeeds before thee: and our secret sins in the light of thy countenance.

For when thou art angry, all our days are gone: we bring our years to an end, as it were a tale that is told.

The days of our age are threescore years and ten, and though men be so strong that they come to fourscore years: yet is their strength then but labour and sorrow: so soon passeth it away, and we are gone.

But who regardeth the power of thy wrath: for even thereafter as a man feareth, so is thy displeasure.

So teach us to number our days: that we may apply our hearts unto wisdom.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. *Amen.*

¶ *Then shall follow the Lesson; taken out of the fifteenth Chapter of the former Epistle of St. Paul to the Corinthians, from the fifteenth Verse to the end.*

¶ *When they come to the Grave, while the Corps is made ready to be laid in the Earth, the Minister shall say, or the Minister and Clerks shall sing,*

MAn that is born of a woman, hath but a short time to live, and is full of misery. He cometh up, and is cut down like a flower; he fleeth as it were a shadow, and never continueth in one stay.

In the midst of life we are in death: of whom may we seek for succour, but of thee, O Lord, who for our sins art justly displeased?

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts: shut not thy merciful ears to our prayers; but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not at our last hour for any pains of death to fall from thee.

¶ *Then while the Earth shall be cast upon the Body by some standing by, the Minister shall say,*

FOrasmuch as it hath pleased Almighty God in his wise Providence to take out of this world the soul of our deceased *brother* lying now before us, we therefore commit *his* Body to the ground; earth to earth, ashes to ashes, dust to dust: looking for the general Resurrection in the last Day, and the life of the World to come, through our Lord Jesus Christ; at whose second coming in glorious Majesty to judge the World, the Earth and the Sea shall give up their Dead; and the corruptible Bodies of those who sleep in him shall be changed, and made like unto his own glorious Body; according to the mighty working whereby he is able to subdue all things unto himself.

¶ *Then shall be said, or sung,*

I Heard a voice from heaven, saying unto me, Write; From henceforth blessed are the dead who die in the Lord: even so saith the Spirit; for they rest from their labours. *Rev.* 14. 13.

¶ *Then the Minister shall say,*

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

OUr Father, who art in heaven, Hallowed be thy Name ; Thy kingdom come ; Thy will be done in earth, As it is in heaven : Give us this day our daily bread ; And forgive us our trespasses, As we forgive those who trespass against us ; And lead us not into temptation, But deliver us from evil. *Amen.*

The Collect.

O Merciful God, the Father of our Lord Jesus Christ, who is the resurrection and the life ; in whom whosoever believeth, shall live, though he die ; and whosoever liveth and believeth in him, shall not die eternally ; who also hath taught us, by his holy Apostle Saint Paul, not to be sorry, as men without hope, for those who sleep in him : We humbly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness ; that when we shall depart this life, we may rest in him ; and that at the general resurrection in the last day, we may be found acceptable in thy sight, and receive that blessing, which thy well-beloved Son shall then pronounce to all who love and fear thee, saying, Come, ye blessed children of my Father, receive the Kingdom prepared for you from the beginning of the world : Grant this, we beseech thee, O merciful Father, through Jesus Christ, our Mediator and Redeemer. *Amen.*

THe grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

FORMS OF PRAYER

TO BE USED AT SEA.

¶ *The Morning and Evening Service to be used daily at Sea, shall be the same which is appointed in the Book of Common Prayer.*

¶ *These two following Prayers may be also used in Ships of War.*

O Eternal Lord God, who alone spreadest out the heavens, and rulest the raging of the sea; who hast compassed the waters with bounds, until day and night come to an end; Be pleased to receive into thy Almighty and most gracious protection the Persons of us thy servants, and the Fleet or Ship in which we serve. Preserve us from the dangers of the Sea, and from the violence of the Enemy; that we may be a safeguard to the United States of America, and a security for such as pass on the Seas upon their lawful occasions; that the Inhabitants of our Country may in peace and quietness serve thee our God; and that we may return in safety to enjoy the blessings of the land, with the fruits of our labours; and with a thankful remembrance of thy mercies to praise and glorify thy holy Name, through Jesus Christ our Lord. *Amen.*

The Collect.

PREvent us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. *Amen.*

Prayers to be used in Storms at Sea.

O Most powerful and glorious Lord God, at whose command the winds blow, and lift up the waves of the Sea, and who stillest the rage thereof; We thy creatures, but miserable sinners, do in this our great distress cry unto thee for help: Save, Lord, or else we perish. We confess, when we have been safe, and seen all things quiet about us, we have forgotten thee our God, and refused to hearken to the still voice of thy Word, and to obey thy Commandments: But now we see how terrible thou art in all thy works of wonder; the great God to be feared above all: And therefore we adore thy divine Majesty, acknowledging thy power, and imploring thy goodness. Help, Lord, and save us for thy mercies sake in Jesus Christ thy Son our Lord. *Amen.*

Or this.

O Most glorious and gracious Lord God, who dwellest in heaven, but beholdest

all things below; Look down, we beseech thee, and hear us, calling out of the depth of misery, and out of the jaws of this death, which is ready now to swallow us up: Save, Lord, or else we perish. The living, the living, shall praise thee. O send thy word of command to rebuke the raging winds, and the roaring sea; that we being delivered from this distress may live to serve thee, and to glorify thy Name all the days of our life. Hear, Lord, and save us, for the infinite merits of our blessed Saviour thy Son, our Lord Jesus Christ. *Amen.*

The Prayer to be said before a Fight at Sea against any Enemy.

O Most powerful and glorious Lord God, the Lord of hosts, who rulest and commandest all things; Thou sittest in the Throne judging right; and therefore we make our Address to thy divine Majesty in this our necessity; that thou wouldest take the cause into thine own hand, and judge between us and our Enemies. Stir up thy strength, O Lord, and come and help us; for thou givest not alway the battle to the strong, but canst save by many or by few. O let not our sins now cry against us for vengeance; but hear us thy poor servants begging mercy, and imploring thy help, and that thou wouldest be a defence unto us against the face of the enemy: Make it ap-

pear that thou art our Saviour and mighty Deliverer, through Jesus Christ our Lord. *Amen.*

Short Prayers for single Persons that cannot meet to join in Prayer with others, by reason of the fight or storm.

General Prayers.

LOrd, be merciful to us sinners, and save us for thy mercies sake.

Thou art the great God, who hast made and rulest all things: O deliver us for thy Name's sake.

Thou art the great God to be feared above all: O save us, that we may praise thee.

Special Prayers with respect to the Enemy.

THou, O Lord, art just and powerful; O defend our cause against the face of the Enemy.

O God, thou art a strong tower of defence to all who fly unto thee: O save us from the violence of the Enemy.

O Lord of hosts, fight for us; that we may glorify thee.

O suffer us not to sink under the weight of our sins, or the violence of the Enemy.

O Lord, arise, help us, and deliver us for thy Name's sake.

Short Prayers in respect of a Storm.

THou, O Lord, who stillest the raging of the sea, hear, hear us, and save us, that we perish not.

O blessed Saviour, who didst save thy disciples ready to perish in a storm; hear us, and save us, we beseech thee.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.
O Lord, hear us.
O Christ, hear us.

God the Father, God the Son, God the Holy Ghost, have mercy upon us, save us now and evermore. *Amen.*

OUr Father, who art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, As it is in heaven; Give us this day our daily bread; And forgive us our trespasses, As we forgive those who trespass against us: And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, For ever and ever. *Amen.*

¶ *When there shall be imminent Danger, as many as can be spared from necessary Service in the Ship shall be called together, and make an humble Confession of their Sins to God: in which every one ought seriously to reflect upon those particular Sins, of which his Conscience shall accuse him; saying as followeth:*

The Confession.

ALmighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men: We acknowledge and bewail our manifold sins and wickedness,

Which we from time to time most grievously have committed, by thought, word, and deed, against thy divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, Forgive us all that is past; And grant that we may ever hereafter serve and please thee in newness of life, To the honour and glory of thy Name, Through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Minister, if there be any in the Ship, say,*

ALmighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all those who with hearty repentance and true faith turn unto him; Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness, and bring you to everlasting life, through Jesus Christ our Lord. *Amen.*

Thanksgiving after a Storm.

From Psalm 66.

O Be joyful in God, all ye lands: sing praises unto the honour of his Name, make his praise to be glorious.

Say unto God, How terrible art thou in thy works! through the greatness of thy power, shall thine enemies submit themselves unto thee.

For all the world shall worship thee: sing of thee, and praise thy Name.

O come hither and behold the works of God: how wonderful he is in his doings towards the children of men!

He ruleth by his power for ever, his eyes behold the nations: let not the rebellious exalt themselves.

O praise our God, ye people: and make the voice of his praise to be heard;

Who holdeth our soul in life: and suffereth not our feet to slip.

For thou, O God, hast proved us: thou also hast tried us, like as silver is tried.

Thou broughtest us into the snare: and laidst trouble upon our loins.

I will go into thy house with burnt offerings: and will pay thee my vows which I promised with my lips, and spake with my mouth when I was in trouble.

O come hither and hearken, all ye that fear God: and I will tell you what he hath done for my soul.

I called unto him with my mouth: and gave him praises with my tongue.

If I incline unto wickedness with my heart: the Lord will not hear me.

But God hath heard me: and considered the voice of my prayers.

Praised be God, who hath not cast out my prayer: nor turned his mercy from me.

From Psalm 107.

O That men would praise the Lord for his goodness: and declare the wonders that he doeth for the children of men!

That they would offer unto him the sacrifice of thanksgiving: and tell out his works with gladness!

They that go down to the sea in ships: and occupy their business in great waters;

These men see the works of the Lord: and his wonders in the deep.

For at his word the stormy wind ariseth; which lifteth up the waves thereof.

They are carried up to the heaven, and down again to the deep: their soul melteth away because of the trouble.

They reel to and fro, and stagger like a drunken man: and are at their wits end.

So when they cry unto the Lord in their trouble: he delivereth them out of their distress.

For he maketh the storm to cease: so that the waves thereof are still.

Then are they glad, because they are at rest: and so he bringeth them unto the haven where they would be.

O that men would therefore praise the

Lord for his goodness: and declare the wonders that he doeth for the children of men!

That they would exalt him also in the congregation of the people: and praise him in the seat of the elders!

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. *Amen.*

Collects of Thanksgiving.

O Most blessed and glorious Lord God, who art of infinite goodness and mercy; We thy poor creatures, whom thou hast made and preserved, holding our souls in life, and now rescuing us out of the jaws of death, humbly present ourselves again before thy Divine Majesty, to offer a sacrifice of praise and thanksgiving, for that thou heardest us, when we called in our trouble, and didst not cast out our prayer, which we made before thee in our great distress: even when we gave all for lost, our Ship, our Goods, our Lives, then didst thou mercifully look upon us, and wonderfully command a deliverance; for which we now being in safety, do give all praise and glory to thy holy Name, through Jesus Christ our Lord. *Amen.*

Or this.

O Most mighty and gracious good God, thy mercy is over all thy works, but

in special manner hath been extended toward us, whom thou hast so powerfully and wonderfully defended. Thou hast shewed us terrible things, and wonders in the deep, that we might see how powerful and gracious a God thou art; how able and ready to help those who trust in thee. Thou hast shewed us, how both Winds and Seas obey thy command; that we may learn even from them, hereafter to obey thy voice, and to do thy will. We therefore bless and glorify thy Name for this thy mercy in saving us, when we were ready to perish. And we beseech thee, make us as truly sensible now of thy Mercy, as we were then of the danger: And give us hearts always ready to express our thankfulness, not only by words, but also by our lives, in being more obedient to thy holy Commandments. Continue, we beseech thee, this thy goodness to us; that we, whom thou hast saved, may serve thee in holiness and righteousness all the days of our life, through Jesus Christ our Lord and Saviour. *Amen.*

An Hymn of Praise and Thanksgiving after a dangerous Tempest.

O Come, let us give thanks unto the Lord, for he is gracious: and his mercy endureth forever.

Great is the Lord, and greatly to be praised; let the redeemed of the Lord say so:

whom he hath delivered from the merciless rage of the sea.

The Lord is gracious and full of compassion : slow to anger, and of great mercy.

He hath not dealt with us according to our sins : neither rewarded us according to our iniquities.

But as the heaven is high above the earth : so great hath been his mercy towards us.

We found trouble and heaviness : we were even at death's door.

The waters of the sea had well nigh covered us. The proud waters had well nigh gone over our soul ;

The sea roared : and the stormy wind lifted up the waves thereof.

We were carried up as it were to heaven, and then down again into the deep : our soul melted within us because of trouble ;

Then cried we unto thee, O Lord : and thou didst deliver us out of our distress.

Blessed be thy name, who didst not despise the prayer of thy servants : but didst hear our cry, and hast saved us.

Thou didst send forth thy commandment : and the windy storm ceased, and was turned into a calm.

O let us therefore praise the Lord for his goodness : and declare the wonders that he hath done, and still doeth, for the children of men !

Praised be the Lord daily: even the Lord who helpeth us, and poureth his benefits upon us.

He is our God, even the God of whom cometh salvation: God is the Lord, by whom we have escaped death.

Thou, Lord, hast made us glad through the operation of thy hands: and we will triumph in thy praise.

Blessed be the Lord God: even the Lord God, who only doeth wondrous things;

And blessed be the Name of his Majesty for ever: and let every one of us say, Amen, Amen.

Glory be to the Father, *&c.*

As it was in the beginning, *&c.*

¶ *A Psalm or Hymn of Praise and Thanksgiving after Victory.*

IF the Lord had not been on our side, now may we say: if the Lord himself had not been on our side, when men rose up against us;

They had swallowed us up quick: when they were so wrathfully displeased at us.

Yea, the waters had drowned us, and the stream had gone over our soul: the deep waters of the proud had gone over our soul.

But praised be the Lord: who hath not given us over as a prey unto them.

The Lord hath wrought : a mighty salvation for us.

We gat not this by our own sword, neither was it our own arm that saved us : but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto us.

The Lord hath appeared for us : the Lord hath covered our heads, and made us to stand in the day of battle.

The Lord hath appeared for us : the Lord hath overthrown our enemies, and dashed in pieces those who rose up against us.

Therefore not unto us, O Lord, not unto us : but unto thy Name be given the glory.

The Lord hath done great things for us : the Lord hath done great things for us, for which we rejoice.

Our help standeth in the Name of the Lord : who hath made heaven and earth.

Blessed be the Name of the Lord : from this time forth for evermore.

Glory be to the Father, *&c.*

As it was in the beginning, *&c.*

¶ *After this Hymn may be sung the* Te Deum.

¶ *Then this Collect.*

O Almighty God, the Sovereign Commander of all the world, in whose hand is power and might, which none is able to withstand ; We bless and magnify thy great and glorious Name for this happy Victory, the whole glory whereof we do ascribe to

thee, who art the only giver of Victory. And we beseech thee, give us grace to improve this great mercy to thy glory, the advancement of thy Gospel, the honour of our Country, and as much as in us lieth to the good of all mankind. And we beseech thee, give us such a sense of this great mercy, as may engage us to a true thankfulness, such as may appear in our lives, by an humble, holy, and obedient walking before thee all our days, through Jesus Christ our Lord; To whom with thee and the Holy Spirit, as for all thy mercies, so in particular for this Victory and deliverance, be all glory and honour world without end. *Amen.*

2 *Cor.* 13. 14.

THe grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

¶ *At the Burial of their Dead at Sea, the Office in the Common Prayer Book may be used; only instead of these words,* "We therefore commit his Body to the Ground, Earth to Earth, *&c.*" *say,* We therefore commit his Body to the Deep, to be turned into Corruption.

A FORM OF

PRAYER AND THANKSGIVING

TO ALMIGHTY GOD,

For the inestimable Blessings of Religious and Civil Liberty; to be used yearly on the Fourth Day of July, unless it happen to be on Sunday, and then on the Day following.

¶ *The Service shall be as usual, except where it is hereby otherwise appointed.*

¶ *Among the Sentences at Morning Prayer shall be the following:*

THE Eternal God is thy refuge, and underneath are the everlasting Arms. *Deut.* 33. 27.

Israel then shall dwell in safety alone: The fountain of Jacob shall be upon a land of corn and wine; also his heavens shall drop down dew. *Verse* 28.

Happy art thou, O Israel: who is like unto thee, O people favoured by the Lord; the shield of thy help, and who is the sword of thy Excellency. *Verse* 29.

The Lord hath been mindful of us, and he shall bless us; he shall bless them that fear him, both small and great. *Psalm* 115. 12, 13.

O that men would therefore praise the Lord for his goodness, and declare the wonders that he doeth for the children of men. *Psalm* 107. 21.

¶ *Instead of* "O come let us sing, *&c.*" *the following Hymn shall be said or sung:*

MY Song shall be alway of the loving kindness of the Lord: with my Mouth will I ever be shewing his Truth from one generation to another. *Psal.* 89. 1.

The merciful and gracious Lord hath so done his marvellous Works: that they ought to be had in remembrance. *Psal.* 111. 4.

Who can express the noble Acts of the Lord: or shew forth all his Praise? *Psal.* 106. 2.

The works of the Lord are great: sought out of all them that have pleasure therein. *Psal.* 111. 2.

For he will not alway be chiding: neither keepeth he his anger forever. *Psal.* 103. 9.

He hath not dealt with us after our sins: nor rewarded us according to our wickedness. *Verse* 10.

For look how high the heaven is in comparison of the earth: so great is his mercy toward them that fear him. *Verse* 11.

Yea, like as a father pitieth his own children: even so is the Lord merciful unto them that fear him. *Verse* 11.

Thou, O God, hast proved us: thou also hast tried us, like as silver is tried. *Psal.* 66. 9.

Thou didst remember us in our low es-

tate, and redeem us from our enemies: for thy mercy endureth forever. *Psal.* 136. 23, 24.

¶ *Then shall be said or sung the Psalm; which shall be the same as is appointed for the* 23*d Day, Part* 2.

¶ *The first Lesson shall be,* Deut. 8; *and the second Lesson shall be,* Thess. 5. 12 *to* 24.

¶ *A thanksgiving for the day, to be said after the general thanksgiving.*

O God, whose Name is excellent in all the earth, and thy glory above the heavens; who as on this day didst inspire and direct the hearts of our delegates in Congress, to lay the perpetual foundations of peace, liberty, and safety; we bless and adore thy glorious Majesty, for this thy loving kindness and providence. And we humbly pray that the devout sense of this signal mercy may renew and increase in us a spirit of love and thankfulness to thee its only author, a spirit of peaceable submission to the laws and government of our country, and a spirit of fervent zeal for our holy religion, which thou hast preserved and secured to us and our posterity. May we improve these inestimable blessings for the advancement of religion, liberty, and science throughout this land, till the wilderness and solitary place be glad through us, and the desert rejoice and blossom as the rose. This we beg through the merits of Jesus Christ our Saviour. *Amen.*

¶ *The Collect: to be used instead of that for the Day.*

ALmighty God, who hast in all ages shewed forth thy power and mercy in the wonderful preservation of thy church, and in the protection of every nation and people professing thy holy and eternal Truth, and putting their sure trust in thee; We yield thee our unfeigned thanks and praise for all thy public mercies, and more especially for that signal and wonderful manifestation of thy providence which we commemorate this day; Wherefore not unto us, O Lord, not unto us, but unto thy Name be ascribed all honour and glory, in all churches of the Saints, from generation to generation, through Jesus Christ our Lord. *Amen.*

¶ *The Epistle.* Philip. 4. 4.

REjoice in the Lord alway; and again I say, rejoice. Let your Moderation be known unto all men. The Lord is at hand. Be careful for nothing: But in every thing, by prayer and supplication with thanksgiving, let your requests be made known unto God: And the peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus. Finally, Brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things

are of good report, if there be any virtue, and if there be any praise, think on these things.

¶ *The Gospel. St.* John 8. 31.

THen said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free. They answered him, We be Abraham's seed, and were never in bondage to any man: How sayest thou, Ye shall be made free? Jesus answered them, Verily, verily, I say unto you, whosoever committeth sin, is the servant of sin. And the servant abideth not in the house for ever; but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed.

A FORM OF

PRAYER AND THANKSGIVING.

TO ALMIGHTY GOD,

FOR THE FRUITS OF THE EARTH AND ALL THE OTHER BLESSINGS OF HIS MERCIFUL PROVIDENCE;

To be used yearly on the First *Thursday* in *November*.

¶ *The Service shall be as usual, except where it is hereby otherwise appointed.*

¶ *Among the Sentences at the Beginning of Morning Prayer shall be the following:*

HOnour the Lord with thy substance and with the first fruits of all thine increase. So shall thy barns be filled with plenty, and thy presses shall burst out with new wine. *Prov.* 3. 9. 10.

The Lord by wisdom hath founded the earth; by understanding hath he established the Heavens. By his knowledge the depths are broken up, and the clouds drop down the dew. *Verse*, 19. 20.

¶ *Instead of* "O come let us sing, &c." *the following shall be said or sung.*

PRaise ye the Lord: for it is good to sing praises unto our God; for it is pleasant, and praise is comely.

The Lord doth build up Jerusalem: he gathereth together the outcasts of Israel.

He healeth those that are broken in heart, and bindeth up their wounds.

He covereth the Heaven with clouds, and prepareth rain for the earth: He maketh the grass to grow upon the mountains.

He giveth to the beast his food: and to the young ravens which cry.

Praise the Lord, O Jerusalem: Praise thy God, O Sion.

For he hath strengthened the bars of thy gates: He hath blessed thy children within thee.

He maketh peace in thy borders: And filleth thee with the finest of the wheat.

¶ *Then shall be said or sung the Psalm; which shall be the same as is appointed for the* 13*th Day*, *Part* 2.

¶ *The first Lesson shall be* Deut. 28, *to verse* 15; *and the second Lesson shall be* Matth. 7. *verse* 7 *to* 28.

¶ *After the General Thanksiving shall be said this which followeth:*

MOst gracious God, by whose knowledge the depths are broken up and the clouds drop down the dew; we yield thee unfeigned thanks and praise, as for all thy mercies, so especially for the returns of Seed-time and Harvest, and for crowning the year with thy goodness in the increase of the ground and the gathering in of the fruits thereof. And we beseech thee, give us a just sense of this great mercy: such as may appear in our lives, by an humble, holy and obedient walking before thee all our days, through Jesus Christ our Lord: to whom, with thee and the Holy Ghost, be all

glory and honour, world without end. *Amen.*

¶ *The Collect: to be used instead of that for the day.*

O Most merciful Father, who hast blessed the labours of the husbandman in the returns of the fruits of the earth; we give thee humble and hearty thanks for this thy bounty, beseeching thee to continue thy loving kindness to us: that our land may still yield her increase, to thy glory and our comfort, through Jesus Christ our Lord. *Amen.*

The Epistle. *St.* James 1. 16.

DO not err, my beloved Brethren: every good gift and every perfect gift is from above; and cometh down from the Father of Lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us of the word of truth, that we should be a kind of first-fruits of his creatures. Wherefore, my beloved Brethren, let every Man be swift to hear, slow to speak, slow to wrath; for the wrath of Man worketh not the righteousness of God. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. Be ye doers of the word; and not hearers only, deceiving your own selves. For if any be a hearer of the word and not a doer, he is like unto a Man beholding his natural face

in a glass: for he beholdeth himself and goeth his way, and straightway forgetteth what manner of Man he was. But whoso looketh into the perfect law of liberty and continueth therein, He being not a forgetful hearer, but a doer of the work, this Man shall be blessed in his deed. If any man among you seem to be religious and bridleth not his tongue, but deceiveth his own heart, this Man's religion is vain. Pure religion and undefiled before God and the Father is this; to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

The Gospel. *St.* Matth. 5. 43.

YE have heard that it hath been said, Thou shalt love thy Neighbour and hate thine Enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you: that ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the Publicans the same? Or if ye salute your Brethren only, what do ye more than others? do not even the Publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect.

THE PSALTER:

SELECTED FROM THE

PSALMS OF DAVID.

¶ *Those portions of the following Psalter which are severally entituled* Part I. *shall be said or sung in the Morning, and those entituled* Part II. *in the Evening of their respective days: but where it is not convenient to have Divine Service more than once in the day, both parts may be said or sung, if time will permit; or the first portions or parts may be said or sung in one month, and the second portions or parts in the month following; and so on alternately throughout the year.*

THE FIRST DAY.

PART I.

From Psalms 1, 4, 5.

BLESSED is the man that hath not walked in the counsel of the ungodly, nor stood in the way of sinners: and hath not sat in the seat of the scornful.

But his delight is in the law of the Lord: and in his law will he exercise himself day and night.

And he shall be like a tree planted by the water side: that will bring forth his fruit in due season.

His leaf also shall not wither: and look, whatsoever he doeth, it shall prosper.

The ungodly are not so: but are like the chaff, which the wind driveth away.

Therefore the ungodly shall not stand in the judgement: nor sinners in the congregation of the righteous.

But the Lord knoweth the way of the righteous: and the way of the ungodly shall perish.

Stand in awe, and sin not; commune with your own heart, and in your chamber, and be still.

Offer the sacrifice of righteousness: and put your trust in the Lord.

There be many that say: Who will shew us any good?

Lord, lift thou up: the light of thy countenance upon us.

I will lay me down in peace, and take my rest: for it is thou, Lord, only, that makest me dwell in safety.

Give ear to my words, O Lord: consider my meditation.

O hearken thou unto the voice of my calling, my King, and my God: for unto thee will I make my prayer.

My voice shalt thou hear betimes, O Lord; early in the morning will I direct my prayer unto thee, and will look up.

For thou art the God that hast no pleasure in wickedness: neither shall any evil dwell with thee.

Such as be foolish shall not stand in thy sight: for thou hatest all them that work vanity.

Thou shalt destroy them that speak leasing : the Lord will abhor both the bloodthirsty and deceitful man.

But as for me, I will come into thine house, even upon the multitude of thy mercy : and in thy fear will I worship toward thy holy temple.

Lead me, O Lord, in thy righteousness : make thy way plain before my face.

And let all them that put their trust in thee rejoice : they shall ever be giving of thanks, because thou defendest them ; they that love thy Name shall be joyful in thee ;

For thou, Lord, wilt bless the righteous : with favour wilt thou compass him as with a shield.

PART II.

From Psalms 6, 7, 8, 9.

O Lord, rebuke me not in thine indignation : neither chasten me in thy displeasure.

Turn thee, O Lord, and deliver my soul : O save me for thy mercies sake.

Away from me, all ye that work vanity : for the Lord hath heard the voice of my weeping.

The Lord hath heard my petition : the Lord will receive my prayer.

I will give thanks unto the Lord, according to his righteousness : and I will praise the Name of the Lord most High.

O Lord our Governor, how excellent is thy Name in all the world : thou that hast set thy glory above the heavens !

Out of the mouth of very babes and sucklings hast thou ordained strength, because of thine enemies : that thou mightest still the enemy and the avenger.

For I will consider thy heavens, even the works of thy fingers : the moon and the stars which thou hast ordained.

What is man that thou art mindful of him : and the son of man that thou visitest him ?

Thou madest him lower than the angels : to crown him with glory and worship.

Thou makest him to have dominion of the works of thy hands : and thou hast put all things in subjection under his feet ;

All sheep and oxen : yea, and the beasts of the field ;

The fowls of the air, and the fishes of the sea : and whatsoever walketh through the paths of the seas.

O Lord our Governor : how excellent is thy Name in all the world !

I will give thanks unto thee, O Lord, with my whole heart : I will speak of all thy marvellous works.

I will be glad and rejoice in thee : yea, my songs will I make of thy Name, O thou most High.

For thou hast maintained my right, and

my cause : thou art set in the throne that judgest right.

The Lord shall endure for ever : he hath also prepared his seat for judgement.

For he shall judge the world in righteousness : and minister true judgement unto the people.

The Lord also will be a defence for the oppressed : even a refuge in due time of trouble.

And they that know thy Name will put their trust in thee : for thou, Lord, hast never failed them that seek thee.

O praise the Lord which dwelleth in Sion : shew the people of his doings.

For when he maketh inquisition for blood, he remembereth them : and forgetteth not the complaint of the poor.

Have mercy upon me, O Lord : thou that liftest me up from the gates of death.

That I may shew all thy praises within the ports of the daughter of Sion : I will rejoice in thy salvation.

The Lord is known to execute judgement : the ungodly is trapped in the work of his own hands.

The wicked shall be turned into hell : and all the people that forget God.

For the poor shall not alway be forgotten : the patient abiding of the meek shall not perish for ever.

THE SECOND DAY.

PART I.

From Psalms 10, 11.

THE ungodly for his own lust doth persecute the poor: let them be taken in the crafty wiliness that they have imagined.

For the ungodly hath made boast of his own heart's desire: and speaketh good of the covetous, whom God abhorreth.

The ungodly is so proud, that he careth not for God: neither is God in all his thoughts.

His ways are alway grievous: thy judgements are far above out of his sight, and therefore defieth he all his enemies.

He hath said in his heart, I shall not be moved: for I shall never be in adversity.

His mouth is full of cursing, deceit and fraud: under his tongue is ungodliness and vanity.

He hath said in his heart, God hath forgotten: he hideth his face, he will never see it.

Arise, O Lord, O God lift up thine hand: forget not the humble.

Wherefore doth the wicked contemn God: he hath said in his heart, thou wilt not require it.

Surely thou hast seen it: for thou beholdest ungodliness and wrong.

That thou mayest take the matter into thy hand: the poor committeth himself unto thee; for thou art the helper of the friendless.

Lord, thou hast heard the desire of the poor: thou preparest their heart, and thine ear hearkeneth thereto;

To help the fatherless and poor unto their right: that the man of the earth be no more exalted against them.

In the Lord put I my trust: how say ye to my soul, Flee as a bird to your mountain?

For lo, the wicked bend their bow, they make ready their arrow upon the string: that they may privily shoot at the upright in heart.

If the foundations be destroyed: what can the righteous do?

The Lord is in his holy temple: the Lord's throne is in heaven.

His eyes behold: his eye-lids try the children of men.

The Lord trieth the righteous: but the wicked, and him that loveth violence, his soul hateth.

Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup.

For the righteous Lord loveth righteousness: his countenance doth behold the upright.

PART II.

From Psalms 12, 13, 14.

HELP, Lord, for the godly man ceaseth: for the faithful fail from among the children of men.

They talk of vanity every one with his neighbour: they do but flatter with their lips, and dissemble in their double heart.

The Lord shall root out all deceitful lips: and the tongue that speaketh proud things.

Which have said, With our tongue will we prevail: we are they that ought to speak; who is Lord over us?

Now for the comfortless troubles sake of the needy: and because of the deep sighing of the poor;

I will up, saith the Lord: and will help every one from him that swelleth against him, and will set him at rest.

The words of the Lord are pure words: even as the silver, which from the earth is tried, and purified seven times in the fire.

Thou shalt keep them, O Lord: thou shalt preserve them from this generation for ever.

The wicked walk on every side: when the vilest men are exalted.

The fool hath said in his heart: There is no God.

They are corrupt, and become abomina-

ble in their doings: there is none that doeth good, no not one.

The Lord looked down from heaven upon the children of men: to see if there were any that would understand, and seek after God.

But they are all gone out of the way, they are altogether become abominable: there is none that doeth good, no not one.

Their throat is an open sepulchre; with their tongues have they deceived: the poison of asps is under their lips.

Their mouth is full of cursing and bitterness: their feet are swift to shed blood.

Destruction and unhappiness is in their ways, and the way of peace have they not known: there is no fear of God before their eyes.

Have they no knowledge, that they are all such workers of mischief: eating up my people as it were bread, and call not upon the Lord?

There were they brought in great fear, even where no fear was: for God is in the generation of the righteous

As for you, ye have made a mock at the counsel of the poor: because he putteth his trust in the Lord.

Who shall give salvation unto Israel out of Sion? When the Lord turneth the captivity of his people: then shall Jacob rejoice, and Israel shall be glad.

THE THIRD DAY.

PART I.

From Psalms 15, 16, 17.

LORD, who shall dwell in thy tabernacle: or who shall rest upon thy holy hill?

Even he that leadeth an uncorrupt life: and doeth the thing which is right, and speaketh the truth from his heart.

He that hath used no deceit in his tongue, nor done evil to his neighbour: and hath not slandered his neighbour.

He that setteth not by himself, but is lowly in his own eyes: and maketh much of them that fear the Lord.

He that sweareth unto his neighbour, and disappointeth him not: though it were to his own hindrance.

He that hath not given his money upon usury: nor taken reward against the innocent.

Whoso doeth these things: shall never fall.

Preserve me, O God: for in thee have I put my trust.

O my soul, thou hast said unto the Lord: Thou art my Lord; my goodness extendeth not to thee;

But to the saints that are in the earth: and to the excellent, in whom is all my delight.

But they that run after another god: shall have great trouble.

Their drink-offerings of blood will I not offer: neither make mention of their names within my lips.

The Lord himself is the portion of mine inheritance, and of my cup: thou shalt maintain my lot.

The lot is fallen unto me in a fair ground: yea, I have a goodly heritage.

I will bless the Lord who hath given me counsel: my reins also instruct me in the night-season.

I have set God always before me: for he is on my right hand, therefore I shall not fall.

Wherefore my heart was glad, and my glory rejoiced: my flesh also shall rest in hope.

For why? thou shalt not leave my soul in hell: neither shalt thou suffer thy holy One to see corruption.

Thou shalt shew me the path of life; in thy presence is the fulness of joy: and at thy right hand there is pleasure for evermore.

Hear the right, O Lord, consider my complaint: and hearken unto my prayer, that goeth not out of feigned lips.

Let my sentence come forth from thy presence: and let thine eyes look upon the thing that is equal.

Thou hast proved, and visited mine heart in the night-season; thou hast tried me, and shalt find no wickedness in me: for I am utterly purposed that my mouth shall not offend.

Because of men's works that are done against the words of thy lips: I have kept me from the ways of the destroyer.

O hold thou up my goings in thy paths: that my footsteps slip not.

I have called upon thee, O God, for thou shalt hear me: incline thine ear to me, and hearken unto my words.

Shew thy marvellous loving kindness, thou that art the Saviour of them which put their trust in thee: from such as resist thy right hand.

Keep me as the apple of an eye: hide me under the shadow of thy wings.

I will behold thy presence in righteousness: and when I awake up after thy likeness, I shall be satisfied with it.

PART II.

From Psalm 18.

I WILL love thee, O Lord, my strength; the Lord is my rock, and my fortress, and my deliverer: my God, my strength, in whom I will trust, my buckler, and the horn of my savation, and my high tower.

I will call upon the Lord, which is

worthy to be praised: so shall I be safe from mine enemies.

The sorrows of death compassed me: and the floods of ungodly men made me afraid.

The sorrows of hell compassed me about: the snares of death prevented me.

In my trouble I will call upon the Lord: and complain unto my God.

So shall he hear my voice out of his holy temple: and my complaint shall come before him, it shall enter even into his ears.

The earth trembled and quaked: the very foundations also of the hills shook, and were removed, because he was wroth.

There went a smoke out in his presence: and a consuming fire out of his mouth, so that coals were kindled at it.

He bowed the heavens also and came down: and it was dark under his feet.

He rode upon the Cherubins, and did fly: he came flying upon the wings of the wind.

He made darkness his secret place: his pavilion round about him with dark water, and thick clouds to cover him.

At the brightness of his presence his clouds removed: hailstones and coals of fire.

The Lord also thundered out of heaven, and the Highest gave his thunder: hailstones and coals of fire.

He sent out his arrows, and scattered

them: he cast forth lightnings, and destroyed them.

The springs of waters were seen, and the foundations of the round world were discovered at thy chiding, O Lord: at the blasting of the breath of thy displeasure.

He shall send down from on high to fetch me: and shall take me out of many waters.

He shall deliver me from my strongest enemy, and from them which hate me: for they are too mighty for me.

They prevented me in the day of my trouble: but the Lord was my upholder.

He brought me forth also into a place of liberty: he brought me forth, even because he had a favour unto me.

The Lord shall reward me after my righteous dealing: according to the cleanness of my hands shall he recompence me.

Because I have kept the ways of the Lord: and have not forsaken my God, as the wicked doeth.

For I have an eye unto all his laws: and will not cast out his commandments from me.

I was also uncorrupt before him: and eschewed mine own wickedness.

Therefore shall the Lord reward me after my righteous dealing: and according unto the cleanness of my hands in his eye-sight.

With the merciful thou wilt shew thy-

self merciful: with an upright man thou shalt shew thyself upright.

With the pure thou wilt shew thyself pure: and with the froward thou wilt shew thyself froward.

For thou shalt save the people that are in adversity: and shalt bring down the high looks of the proud.

Thou also shalt light my candle: the Lord my God shall make my darkness to be light.

The way of God is an undefiled way: the word of the Lord also is tried in the fire; he is the defender of all them that put their trust in him.

For who is God, but the Lord: or who hath any strength, except our God?

THE FOURTH DAY.

PART I.

From Psalms 19, 20, 21.

THE heavens declare the glory of God: and the firmament sheweth his handy work.

Day unto day uttereth speech: and night unto night sheweth knowledge.

There is no speech nor language: where their voice is not heard.

Their sound is gone out into all lands: and their words into the ends of the world.

In them hath he set a tabernacle for the Sun: which cometh forth as a bridegroom out of his chamber, and rejoiceth as a giant to run his course.

His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.

The law of the Lord is an undefiled law, converting the soul: the testimony of the Lord is sure, and giveth wisdom unto the simple.

The statutes of the Lord are right, and rejoice the heart: the commandment of the Lord is pure, and giveth light unto the eyes.

The fear of the Lord is clean, and endureth for ever: the judgements of the Lord are true and righteous altogether.

More to be desired are they than gold, yea, than much fine gold: sweeter also than honey, and the honey-comb.

Moreover by them is thy servant taught: and in keeping of them there is great reward.

Who can tell how oft he offendeth: O cleanse thou me from my secret faults.

Keep thy servant also from presumptuous sins, lest they get the dominion over me: so

shall I be upright, and I shall be innocent from much transgression.

Let the words of my mouth, and the meditation of my heart: be alway acceptable in thy sight,

O Lord: my strength, and my redeemer.

The Lord hear thee in the day of trouble: the name of the God of Jacob defend thee.

Send thee help from the sanctuary: and strengthen thee out of Sion.

Remember all thy offerings: and accept thy burnt-sacrifice.

Grant thee thy heart's desire: and fulfil all thy mind.

We will rejoice in thy salvation, and triumph in the Name of the Lord our God: the Lord perform all thy petitions.

Now know I, that the Lord helpeth his Anointed, and will hear him from his holy Heaven: even with the wholesome strength of his right hand.

Some put their trust in chariots, and some in horses: but we will remember the Name of the Lord our God.

They are brought down, and fallen: but we are risen, and stand upright.

Save, Lord, and hear us, O King of Heaven: when we call upon thee.

Be thou exalted, Lord, in thine own strength: so will we sing, and praise thy power.

PART II.

From Psalms 22, 23, 24.

I WILL declare thy Name unto my brethren: in the midst of the congregation will I praise thee.

O praise the Lord, ye that fear him: magnify him, all ye of the seed of Jacob, and fear him, all ye seed of Israel.

For he hath not despised, nor abhorred the low estate of the poor: he hath not hid his face from him, but when he called unto him, he heard him.

My praise is of thee in the great congregation: my vows will I perform in the sight of them that fear him.

The poor shall eat, and be satisfied: they that seek after the Lord, shall praise him; your heart shall live for ever.

All the ends of the world shall remember themselves, and be turned unto the Lord: and all the kindreds of the nations shall worship before him.

For the kingdom is the Lord's: and he is the Governor among the people.

All they that be fat upon earth: shall eat and worship.

All they that go down to the dust, shall bow before him: and none can keep alive his own soul.

A seed shall serve him: it shall be counted to the Lord for a generation.

They shall come, and shall declare his righteousness: unto a people that shall be born, that he hath done this.

The Lord is my shepherd: therefore can I lack nothing.

He shall feed me in a green pasture: and lead me forth beside the waters of comfort.

He shall convert my soul; and bring me forth in the paths of righteousness for his Name sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me, thy rod and thy staff comfort me.

Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil, my cup runneth over.

Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.

The earth is the Lord's, and all that therein is: the compass of the world, and they that dwell therein.

For he hath founded it upon the seas: and prepared it upon the floods.

Who shall ascend into the hill of the Lord: or who shall rise up in his holy place?

Even he that hath clean hands, and a pure heart: and that hath not lift up his mind unto vanity, nor sworn to deceive his neighbour.

He shall receive the blessing from the Lord: and righteousness from the God of his salvation.

This is the generation of them that seek him: even of them that seek thy face, O Jacob.

Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors: and the King of glory shall come in.

Who is the King of glory: it is the Lord strong and mighty, even the Lord mighty in battle.

Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors: and the King of glory shall come in.

Who is the King of glory: even the Lord of hosts, he is the King of glory.

THE FIFTH DAY.

PART I.

From Psalms 25, 26.

UNTO thee, O Lord, will I lift up my soul; my God, I have put my trust in thee: O let me not be confounded, neither let mine enemies triumph over me.

For all they that hope in thee shall not be ashamed: but such as transgress without a cause shall be put to confusion.

Shew me thy ways, O Lord: and teach me thy paths.

Lead me forth in thy truth, and learn me: for thou art the God of my salvation; in thee hath been my hope all the day long.

Call to remembrance, O Lord, thy tender mercies: and thy loving kindness which have been ever of old.

O remember not the sins and offences of my youth: but according to thy mercy think thou upon me, O Lord, for thy goodness.

Gracious and righteous is the Lord: therefore will he teach sinners in the way.

Them that are meek, shall he guide in judgement: and such as are gentle, them shall he learn his way.

All the paths of the Lord are mercy and truth: unto such as keep his covenant, and his testimonies.

For thy Name sake, O Lord: be merciful unto my sin, for it is great.

What man is he that feareth the Lord: him shall he teach in the way that he shall choose.

His soul shall dwell at ease: and his seed shall inherit the land.

The secret of the Lord is among them that fear him: and he will shew them his covenant.

Mine eyes are ever looking unto the

Lord: for he shall pluck my feet out of the net.

Turn thee unto me, and have mercy upon me: for I am desolate and in misery.

The sorrows of my heart are enlarged: O bring thou me out of my troubles.

Look upon my adversity, and misery: and forgive me all my sin.

O keep my soul, and deliver me: let me not be confounded, for I have put my trust in thee.

Let integrity and uprightness preserve me: for my hope hath been in thee.

Deliver Israel, O God: out of all his troubles.

Be thou my Judge, O Lord, for I have walked innocently: my trust hath been also in the Lord, therefore shall I not fall.

Examine me, O Lord, and prove me: try out my reins, and my heart.

For thy loving kindness is ever before mine eyes: and I will walk in thy truth.

I have not dwelt with vain persons: neither will I have fellowship with the deceitful.

I have hated the congregation of the wicked: and will not sit among the ungodly.

I will wash my hands in innocency, O Lord: and so will I go to thine altar;

That I may shew the voice of thanksgiving: and tell of all thy wondrous works.

Lord, I have loved the habitation of thy house: and the place where thine honour dwelleth.

O shut not up my soul with the sinners: nor my life with the blood-thirsty;

In whose hands is mischief: and their right hand is full of bribes.

But as for me I will walk innocently: O deliver me, and be merciful unto me.

My foot standeth right: I will praise the Lord in the congregations.

PART II.

From Psalms 27, 28, 29.

THE Lord is my light and my salvation; whom then shall I fear: the Lord is the strength of my life; of whom then shall I be afraid?

When the wicked, even mine enemies and my foes, came upon me to eat up my flesh: they stumbled and fell.

Though an host of men were laid against me, yet shall not my heart be afraid: and though there rose up war against me, yet will I put my trust in him.

One thing have I desired of the Lord, which I will require: even that I may dwell in the house of the Lord all the days of my life, to behold the fair beauty of the Lord, and to visit his temple.

For in the time of trouble he shall hide me in his pavilion: yea, in the secret of

his tabernacle shall he hide me, he shall set me up upon a rock.

Therefore will I offer in his dwelling an oblation with great gladness: I will sing, and speak praises unto the Lord.

Hearken unto my voice, O Lord, when I cry unto thee: have mercy upon me, and hear me.

When thou saidst, Seek ye my face: my heart hath said unto thee, Thy face, Lord, will I seek.

O hide not thou thy face from me: nor cast thy servant away in displeasure.

Thou hast been my succour: leave me not, neither forsake me, O God of my salvation.

When my father and my mother forsake me: then the Lord will take me up.

I should utterly have fainted: but that I believe verily to see the goodness of the Lord in the land of the living.

O tarry thou the Lord's leisure: be strong, and he shall comfort thine heart, and put thou thy trust in the Lord.

Unto thee will I cry, O Lord my Rock: be not silent to me, lest, if thou be silent to me, I become like them that go down into the pit.

Hear the voice of my humble petitions, when I cry unto thee: when I hold up my hands towards the mercy-seat of thy holy temple.

O pluck me not away, neither destroy me with the ungodly and wicked doers: which speak friendly to their neighbours, but imagine mischief in their hearts.

Praised be the Lord: for he hath heard the voice of my humble petitions.

The Lord is my strength, and my shield; my heart hath trusted in him, and I am helped: therefore my heart danceth for joy, and in my song will I praise him.

The Lord is my strength: and he is the wholesome defence of his Anointed.

O save thy people, and give thy blessing unto thine inheritance: feed them, and set them up for ever.

Give unto the Lord, O ye mighty: give unto the Lord glory and strength.

Give the Lord the glory due unto his Name: worship the Lord in the beauty of holiness.

It is the Lord that commandeth the waters: it is the glorious God that maketh the thunder.

It is the Lord that ruleth the sea; the voice of the Lord is mighty in operation: the voice of the Lord is a glorious voice.

The voice of the Lord breaketh the cedar-trees: yea, the Lord breaketh the cedars of Libanus.

He maketh them also to skip like a calf: Libanus also and Sirion like a young unicorn.

The voice of the Lord divideth the flames of fire, the voice of the Lord shaketh the wilderness: yea, the Lord shaketh the wilderness of Cades.

The voice of the Lord maketh the hinds to bring forth young, and discovereth the thick bushes: in his temple doth every man speak of his honour.

The Lord sitteth above the water-flood: and the Lord remaineth a King for ever.

The Lord shall give strength unto his people: the Lord shall give his people the blessing of peace.

THE SIXTH DAY.

PART I.

From Psalms 30, 31.

I WILL magnify thee, O Lord, for thou hast set me up: and not made my foes to triumph over me.

O Lord my God, I cried unto thee: and thou hast healed me.

O Lord, thou hast brought up my soul from the grave: thou hast kept me alive, that I should not go down to the pit.

Sing praises unto the Lord, O ye saints of his: and give thanks unto him for a remembrance of his holiness.

For his wrath endureth but the twinkling of an eye, and in his pleasure is life: heaviness may endure for a night, but joy cometh in the morning.

And in my prosperity I said, I shall never be removed: thou, Lord, of thy goodness hast made my hill so strong.

Thou didst turn thy face from me: and I was troubled.

Then cried I unto thee, O Lord: and gat me to my Lord right humbly.

What profit is there in my blood: when I go down to the pit?

Shall the dust give thanks unto thee: or shall it declare thy truth?

Hear, O Lord, and have mercy upon me: Lord, be thou my helper.

Thou hast turned my heaviness into joy: thou hast put off my sackcloth, and girded me with gladness.

Therefore shall every good man sing of thy praise without ceasing: O my God, I will give thanks unto thee for ever.

In thee, O Lord, have I put my trust: let me never be put to confusion; deliver me in thy righteousness.

Bow down thine ear to me: make haste to deliver me.

And be thou my strong rock, and house of defence: that thou mayest save me.

For thou art my rock, and my fortress:

therefore for thy Name's sake lead me, and guide me.

Into thy hands I commend my spirit: for thou hast redeemed me, O Lord, thou God of truth.

I will be glad and rejoice in thy mercy: for thou hast considered my trouble, and hast known my soul in adversities.

Shew thy servant the light of thy countenance: and save me for thy mercies sake.

O how plentiful is thy goodness which thou hast laid up for them that fear thee: and that thou hast prepared for them that put their trust in thee, even before the sons of men!

Thou shalt hide them in the secret of thy presence from the pride of all men: thou shalt keep them secretly in a pavilion from the strife of tongues.

Thanks be to the Lord: for he hath shewed me marvellous great kindness in a strong city.

And when I made haste, I said: I am cast out of the sight of thine eyes.

Nevertheless thou heardest the voice of my prayer: when I cried unto thee.

O love the Lord, all ye his saints: for the Lord preserveth them that are faithful, and plenteously rewardeth the proud doer.

Be strong, and he shall establish your heart: all ye that put your trust in the Lord.

PART II.

From Psalms 32, 33.

BLESSED is he, whose unrighteousness is forgiven: and whose sin is covered.

Blessed is the man, unto whom the Lord imputeth no sin: and in whose spirit there is no guile.

For while I held my tongue: my bones consumed away through my daily complaining.

For thy hand is heavy upon me day and night: and my moisture is like the drought in summer.

I acknowledged my sin unto thee: and mine unrighteousness have I not hid.

I said, I will confess my sins unto the Lord: and so thou forgavest the wickedness of my sin.

For this shall every one that is godly make his prayer unto thee, in a time when thou mayest be found: but in the great water-floods they shall not come nigh him.

Thou art a place to hide me in, thou shalt preserve me from trouble: thou shalt compass me about with songs of deliverance.

I will inform thee, and teach thee in the way wherein thou shalt go: and I will guide thee with mine eye.

Be ye not as the horse or as the mule, which have no understanding: whose

mouth must be held in with bit and bridle, lest they come near to thee.

Great plagues remain for the ungodly: but whoso putteth his trust in the Lord, mercy embraceth him on every side.

Be glad, O ye righteous, and rejoice in the Lord: and be joyful, all ye that are true of heart.

Rejoice in the Lord, O ye righteous: for it becometh well the just to be thankful.

Praise the Lord with harp: sing praises unto him with the lute, and instrument of ten strings.

Sing unto the Lord a new song: play skilfully with a loud noise.

For the word of the Lord is true: and all his works are faithful.

He loveth righteousness and judgement: the earth is full of the goodness of the Lord.

By the word of the Lord were the heavens made: and all the hosts of them by the breath of his mouth.

He gathereth the waters of the sea together, as it were upon an heap: and layeth up the deep, as in a treasure-house.

Let all the earth fear the Lord: stand in awe of him, all ye that dwell in the world;

For he spake, and it was done: he commanded, and it stood fast.

The Lord bringeth the counsel of the heathen to nought: and maketh the devices

of the people to be of none effect, and casteth out the counsels of princes.

The counsel of the Lord shall endure for ever: and the thoughts of his heart from generation to generation.

Blessed are the people whose God is the Lord Jehovah: and blessed are the folk that he hath chosen to him, to be his inheritance.

The Lord looked down from heaven, and beheld all the children of men: from the habitation of his dwelling he considereth all them that dwell on the earth.

He fashioneth all the hearts of them: and understandeth all their works.

There is no king that can be saved by the multitude of an host: neither is any mighty man delivered by much strength.

A horse is a vain thing for safety: neither shall he deliver any man by his great strength.

Behold, the eye of the Lord is upon them that fear him: and upon them that put their trust in his mercy.

To deliver their soul from death: and to feed them in the time of dearth.

Our soul hath patiently tarried for the Lord: for he is our help and our shield.

For our heart shall rejoice in him: because we have hoped in his holy Name.

Let thy merciful kindness, O Lord, be upon us: like as we put our trust in thee.

THE SEVENTH DAY.

PART I.

From Psalms 34, 36.

I WILL alway give thanks unto the Lord: his praise shall ever be in my mouth.

My soul shall make her boast in the Lord: the humble shall hear thereof, and be glad.

O praise the Lord with me: and let us magnify his name together.

I sought the Lord, and he heard me: yea, he delivered me out of all my fear.

They had an eye unto him, and were lightened: and their faces were not ashamed.

Lo, the poor crieth, and the Lord heareth him; yea, and saveth him out of all his troubles.

The angel of the Lord encampeth round about them that fear him: and delivereth them.

O taste, and see, how gracious the Lord is: blessed is the man that trusteth in him.

O fear the Lord, ye that are his saints: for they that fear him lack nothing.

The lions do lack, and suffer hunger: but they who seek the Lord, shall want no manner of thing that is good.

Come, ye children, and hearken unto me: I will teach you the fear of the Lord.

What man is he that desireth life: and loveth many days, that he may see good?

Keep thy tongue from evil: and thy lips that they speak no guile.

Depart from evil, and do good: seek peace, and pursue it.

The eyes of the Lord are over the righteous: and his ears are open unto their prayers.

The countenance of the Lord is against them that do evil: to root out the remembrance of them from the earth.

The righteous cry, and the Lord heareth them: and delivereth them out of all their troubles.

The Lord is nigh unto them that are of a contrite heart: and will save such as be of an humble spirit.

Great are the troubles of the righteous: but the Lord delivereth him out of all.

He keepeth all his bones: so that not one of them is broken.

But misfortune shall slay the ungodly: and they that hate the righteous shall be desolate.

The Lord delivereth the souls of his servants: and all they that put their trust in him shall not be destitute.

Thy mercy, O Lord, reacheth unto the heavens: and thy faithfulness unto the clouds.

Thy righteousness standeth like the strong mountains: thy judgements are like the great deep.

O Lord, thou preservest man and beast: how excellent is thy mercy, O God! Therefore the children of men shall put their trust under the shadow of thy wings.

They shall be satisfied with the plenteousness of thy house: and thou shalt make them drink of the river of thy pleasures.

For with thee is the fountain of life: and in thy light shall we see light.

O continue forth thy loving kindness unto them that know thee: and thy righteousness unto them that are true of heart.

O let not the foot of pride come against me: and let not the hand of the ungodly cast me down.

There are they fallen, all that work wickedness: they are cast down, and shall not be able to stand.

PART II.

From Psalm 37.

PUT thou thy trust in the Lord, and be doing good: so shalt thou dwell in the land, and verily thou shalt be fed.

Delight thou in the Lord: and he will give thee thy heart's desire.

Commit thy ways unto the Lord, and put thy trust in him: and he shall bring it to pass.

He shall make thy righteousness as clear as the light: and thy just dealing as the noon day.

A small thing that the righteous hath: is better than great riches of the ungodly.

The Lord knoweth the days of the godly: and their inheritance shall endure for ever.

They shall not be confounded in the perilous time: and in the days of dearth they shall have enough.

As for the ungodly, they shall perish, and the enemies of the Lord shall consume as the fat of lambs: yea, even as the smoke shall they consume away.

The ungodly borroweth, and payeth not again; but the righteous is merciful and liberal.

Such as are blessed of God, shall possess the land: and they that are cursed of him, shall be rooted out.

The Lord ordereth a good man's going: and maketh his way acceptable to himself.

Though he fall, he shall not be cast away: for the Lord upholdeth him with his hand.

I have been young, and now am old: and yet saw I never the righteous forsaken, nor his seed begging their bread.

The righteous is ever merciful, and lendeth: and his seed is blessed.

Flee from evil, and do the thing that is good: and dwell for evermore.

For the Lord loveth the thing that is right: he forsaketh not his that be godly, but they are preserved for ever.

The unrighteous shall be punished: as

for the seed of the ungodly, it shall be rooted out.

The righteous shall inherit the land: and dwell therein for ever.

The mouth of the righteous is exercised in wisdom: and his tongue will be talking of judgement.

The law of his God is in his heart: and his goings shall not slide.

The ungodly seeth the righteous: and seeketh occasion to slay him.

The Lord will not leave him in his hand: nor condemn him when he is judged.

I myself have seen the ungodly in great power: and flourishing like a green bay tree.

I went by, and lo, he was gone: I sought him, but his place could no where be found.

Keep innocency, and take heed unto the thing that is right: for that shall bring a man peace at the last.

THE EIGHTH DAY.

PART I.

From Psalms 38, 39.

PUT me not to rebuke, O Lord, in thine anger: neither chasten me in thy heavy displeasure.

For my wickednesses are gone over my

head : and are like a sore burden, too heavy for me to bear.

I will confess my wickedness : and be sorry for my sin.

Forsake me not, O Lord my God : be not thou far from me.

Haste thee to help me : O Lord God of my salvation.

I said, I will take heed to my ways : that I offend not in my tongue.

I will keep my mouth as it were with a bridle : while the ungodly is in my sight.

I held my tongue, and spake nothing : I kept silence, yea, even from good words ; but it was pain and grief to me.

My heart was hot within me, and while I was thus musing, the fire kindled : and at the last I spake with my tongue.

Lord, make me to know my end, and the measure of my days : that I may know how frail I am.

Behold, thou hast made my days as it were a span long : and mine age is as nothing before thee, and verily every man at his best estate is altogether vanity.

Surely every man walketh in a vain shew, surely they are disquieted in vain : he heapeth up riches, and knoweth not who shall gather them.

And, now, Lord, what is my hope : truly my hope is even in thee.

Deliver me from all mine offences : and make me not a rebuke unto the foolish.

I became dumb and opened not my mouth : for it was thy doing.

Remove thy stroke away from me : I am even consumed by the blows of thine hand.

When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away, like as it were a moth fretting a garment : every man therefore is but vanity.

Hear my prayer, O Lord, and with thine ears consider my calling : hold not thy peace at my tears.

For I am a stranger with thee, and a sojourner : as all my fathers were.

O spare me, that I may recover strength : before I go hence, and be no more seen.

PART II.

From Psalm 40.

I WAITED patiently for the Lord : and he inclined unto me, and heard my calling.

He brought me also out of an horrible pit, out of the miry clay : and set my feet upon a rock, and established my goings.

And he hath put a new song in my mouth : even a thanksgiving unto our God.

Many shall see it, and fear : and shall put their trust in the Lord.

Blessed is the man that maketh the Lord

his trust: and respecteth not the proud, nor such as turn aside to lies.

Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward: they cannot be reckoned up in order unto thee.

If I should declare them, and speak of them: they should be more than I am able to express.

Sacrifice and meat offering thou wouldest not: but mine ears hast thou opened.

Burnt-offerings, and sacrifice for sin hast thou not required: then said I, Lo, I come.

In the volume of the book it is written of me, that I should fulfil thy will, O my God: I am content to do it, yea, thy law is within my heart.

I have declared thy righteousness in the great congregation: lo, I will not refrain my lips, O Lord, and that thou knowest.

I have not hid thy righteousness within my heart: my talk hath been of thy truth, and of thy salvation.

I have not kept back thy loving mercy and truth: from the great congregation.

Withdraw not thou thy mercy from me, O Lord: let thy loving kindness and thy truth alway preserve me.

For innumerable troubles are come about me, my sins have taken such hold upon me, that I am not able to look up: yea, they

are more in number than the hairs of my head, and my heart hath failed me.

O Lord, let it be thy pleasure to deliver me: make haste, O Lord, to help me.

Let them be ashamed, and confounded together, that seek after my soul to destroy it: let them be driven backward, and put to rebuke, that wish me evil.

Let all those that seek thee, be joyful and glad in thee: and let such as love thy salvation say alway, The Lord be praised.

As for me, I am poor and needy: but the Lord careth for me.

Thou art my helper and redeemer: make no long tarrying, O my God.

THE NINTH DAY.

PART I.

From Psalms 41, 42.

BLESSED is he that considereth the poor and needy: the Lord shall deliver him in the time of trouble.

The Lord will preserve him, and keep him alive, and he shall be blessed upon the earth: and thou wilt not deliver him into the will of his enemies.

The Lord will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness.

Blessed be the Lord God of Israel: from everlasting and to everlasting.

Like as the hart desireth the water brooks: so longeth my soul after thee, O God.

My soul is athirst for God, yea even for the living God: When shall I come to appear before the presence of God?

My tears have been my meat day and night: while they daily say unto me, Where is now thy God?

Now when I think thereupon, I pour out my heart by myself: for I went with the multitude, and brought them forth into the house of God;

In the voice of praise and thanksgiving: among such as keep holy-day.

Why art thou so full of heaviness, O my soul: and why art thou so disquieted within me?

Put thy trust in God: for I will yet give him thanks for the help of his countenance.

My God, my soul is vexed within me: therefore will I remember thee concerning the land of Jordan, and the little hill of Hermon.

Deep calleth unto deep at the noise of thy water-spouts: all thy waves and thy billows are gone over me.

Yet the Lord will command his loving kindness in the day-time: and in the night

his song shall be with me, and my prayer unto the God of my life.

Why art thou cast down, O my soul: and why art thou disquieted within me?

Hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God.

O send out thy light and thy truth; let them lead me: let them bring me unto thy holy hill, and to thy tabernacles.

Then will I go unto the altar of God, unto God my exceeding joy: yea, upon the harp will I praise thee, O God, my God.

Why art thou cast down, O my soul: and why art thou disquieted within me?

Hope in God: for I shall yet praise him, who is the health of my countenance, and my God.

PART II.

From Psalms 45, 46.

MY heart is inditing of a good matter: I speak of the things which I have made unto the King.

My tongue is the pen: of a ready writer.

Thou art fairer than the children of men: grace is poured into thy lips, therefore God hath blessed thee for ever.

Gird thy sword upon thy thigh, O most mighty: with thy glory and thy majesty;

And in thy majesty ride prosperously: because of truth, and meekness, and right-

eousness; and thy right hand shall teach thee terrible things.

Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre.

Thou hast loved righteousness, and hated iniquity: wherefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

All thy garments smell of myrrh, aloes, and cassia: out of the ivory palaces, whereby they have made thee glad.

Kings daughters were among thy honourable women: upon thy right hand did stand the queen in gold of Ophir.

Hearken, O daughter, and consider, incline thine ear: forget also thine own people, and thy father's house.

So shall the king have pleasure in thy beauty: for he is thy Lord God, and worship thou him.

And the daughter of Tyre shall be there with a gift: like as the rich also among the people shall make their supplication before thee.

The king's daughter is all glorious within: her cloathing is of wrought gold.

She shall be brought unto the King in raiment of needle-work: the virgins her companions that follow her, shall be brought unto thee.

With joy and gladness shall they be

brought: and shall enter into the King's palace.

I will make thy name to be remembered in all generations: therefore shall the people praise thee for ever and ever.

God is our refuge and strength: a very present help in trouble.

Therefore will we not fear though the earth be moved: and though the hills be carried into the midst of the sea.

Though the waters thereof rage and swell: and though the mountains shake at the tempest of the same.

There is a river, the streams whereof shall make glad the city of God: the holy place of the tabernacles of the most High.

God is in the midst of her; she shall not be moved: God shall help her, and that right early.

The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted.

The Lord of hosts is with us: the God of Jacob is our refuge.

O come hither, and behold the works of the Lord: what destruction he hath brought upon the earth.

He maketh wars to cease in all the world: he breaketh the bow, and knappeth the spear in sunder, and burneth the chariots in the fire.

Be still then, and know that I am God:

I will be exalted among the heathen, and I will be exalted in the earth.

The Lord of hosts is with us: the God of Jacob is our refuge.

THE TENTH DAY.

PART I.

From Psalms 47, 48.

O CLAP your hands, all ye people: shout unto God with the voice of triumph.

For the Lord most High is terrible: he is a great king over all the earth.

He shall choose our inheritance for us: the excellency of Jacob whom he loved.

God is gone up with a shout: the Lord with the sound of a trumpet.

Sing praises, sing praises: sing praises unto our King, sing praises.

For God is the King of all the earth: sing ye praises with understanding.

God reigneth over the heathen: God sitteth upon the throne of his holiness.

The princes of the people are gathered together, even the people of the God of Abraham: for the shields of the earth belong to God; he is greatly exalted.

Great is the Lord, and greatly to be praised: in the city of our God, in the mountain of his holiness.

Beautiful for situation, the joy of the whole earth, is mount Sion: on the sides of the north, the city of the great King; God is known in her palaces for a refuge.

For lo, the kings of the earth: are gathered, and gone by together.

They marvelled to see such things: they were astonished and suddenly cast down.

Fear came there upon them, and sorrow: as upon a woman in her travail.

Thou shalt break the ships of the sea: through the east-wind.

Like as we have heard, so have we seen in the city of the Lord of hosts; in the city of our God: God upholdeth the same for ever.

We wait for thy loving kindness, O God: in the midst of thy temple.

O God, according to thy Name, so is thy praise unto the world's end: thy right hand is full of righteousness.

Let the mount Sion rejoice, and the daughter of Juda be glad: because of thy judgements.

Walk about Sion, and go round about her: and tell the towers thereof:

Mark well her bulwarks, set up her houses: that ye may tell them that come after.

For this God is our God for ever and ever: he shall be our guide unto death.

PART II.

Psalm 49.

HEAR ye this, all ye people: give ear, all ye inhabitants of the world.

Both high and low; rich and poor together.

My mouth shall speak of wisdom: and the meditation of my heart shall be of understanding.

I will incline mine ear to a parable: I will open my dark saying upon the harp.

Wherefore should I fear in the days of evil: when the wickedness of my heels shall compass me about?

They that put trust in their wealth: and boast themselves in the multitude of their riches;

None of them can by any means redeem his brother: nor give unto God a ransom for him.

For the redemption of their souls is precious: and it ceaseth for ever;

That he should still live for ever: and not see corruption.

For he seeth that wise men die: likewise the fool and the brutish person perish, and leave their wealth to others.

Their inward thought is that their houses shall continue for ever: and their dwelling places to all generations; they call their lands after their own names.

Nevertheless, man being in honour abideth not: he is like the beasts that perish.

This their way is their folly: yet their posterity approve their sayings.

Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning: and their beauty shall consume in the grave, from their dwelling.

But God will redeem my soul from the power of the grave: for he shall receive me.

Be not thou afraid, though one be made rich: or if the glory of his house be increased;

For he shall carry nothing away with him when he dieth: neither shall his pomp follow him.

Though while he lived he counted himself an happy man: and so long as thou doest well unto thyself, men will speak good of thee.

He shall follow the generation of his fathers: and shall never see light.

Man that is in honour and understandeth not: is like the beasts that perish.

THE ELEVENTH DAY.

PART I.

Psalm 50.

THE Lord, even the most mighty God hath spoken: and called the world, from the rising up of the sun, unto the going down thereof.

But of Sion, the perfection of beauty: God hath shined.

Our God shall come, and shall not keep silence: there shall go before him a consuming fire, and a mighty tempest shall be stirred up round about him.

He shall call to the heavens from above: and to the earth, that he may judge his people.

Gather my saints together unto me: those that have made a covenant with me with sacrifice.

And the heavens shall declare his righteousness: for God is Judge himself.

Hear, O my people, and I will speak: I myself will testify against thee, O Israel; for I am God, even thy God:

I will not reprove thee because of thy sacrifices, or for thy burnt-offerings: because they were not alway before me.

I will take no bullock out of thine house: nor he-goat out of thy folds.

For all the beasts of the forest are mine: and so are the cattle upon a thousand hills.

I know all the fowls upon the mountains: and the wild beasts of the field are mine.

If I be hungry, I will not tell thee: for the whole world is mine, and all that is therein.

Thinkest thou that I will eat bulls flesh: and drink the blood of goats?

Offer unto God thanksgiving: and pay thy vows unto the most High.

And call upon me in the time of trouble: so will I hear thee, and thou shalt praise me.

But unto the ungodly said God: Why dost thou preach my laws, and takest my covenant in thy mouth;

Whereas thou hatest to be reformed: and hast cast my words behind thee?

When thou sawest a thief, thou consentedst unto him: and hast been partaker with the adulterers.

Thou hast let thy mouth speak wickedness: and with thy tongue thou hast set forth deceit.

Thou sattest, and spakest against thy brother; yea, and hast slandered thine own mother's son.

These things hast thou done, and I held my tongue; and thou thoughtest wickedly that I am even such a one as thyself: but I will reprove thee, and set before thee the things that thou hast done.

O consider this, ye that forget God: lest

I pluck you away, and there be none to deliver you.

Whoso offereth me thanks and praise, he honoureth me: and to him that ordereth his conversation right, will I shew the salvation of God.

PART II.

Psalm 51.

HAVE mercy upon me, O God, after thy great goodness: according to the multitude of thy mercies do away mine offences.

Wash me thoroughly from my wickedness: and cleanse me from my sin.

For I acknowledge my faults: and my sin is ever before me.

Against thee only have I sinned and done this evil in thy sight: that thou mightest be justified in thy saying, and clear when thou art judged.

Behold I was shapen in wickedness: and in sin hath my mother conceived me.

But lo, thou requirest truth in the inward parts: and shalt make me to understand wisdom secretly.

Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.

Make me to hear of joy and gladness: that the bones which thou hast broken, may rejoice.

Turn thy face from my sins : and put out all my misdeeds.

Make me a clean heart, O God : and renew a right spirit within me.

Cast me not away from thy presence : and take not thy Holy Spirit from me.

Restore unto me the joy of thy salvation : and uphold me with thy free Spirit.

Then shall I teach thy ways unto the wicked : and sinners shall be converted unto thee.

Deliver me from blood-guiltiness, O God, thou God of my salvation : and my tongue shall sing aloud of thy righteousness.

O Lord, open thou my lips : and my mouth shall shew forth thy praise.

For thou desirest no sacrifice, else would I give it thee : but thou delightest not in burnt-offerings.

The sacrifice of God is a troubled spirit : a broken and contrite heart, O God, shalt thou not despise.

O be favourable and gracious unto Sion : build thou the walls of Jerusalem.

Then shalt thou be pleased with the sacrifice of righteousness, with the burnt-offerings and oblations : then shall they offer young bullocks upon thine altar.

THE TWELFTH DAY.

PART I.

From Psalms 52, 53, 54.

WHY boastest thou thyself, thou tyrant: that thou canst do mischief;

Whereas the goodness of God: endureth yet daily?

Thy tongue imagineth wickedness: and with lies thou cuttest like a sharp razor.

Thou hast loved unrighteousness more than goodness: and to talk of lies, more than righteousness.

Thou hast loved to speak all words that may do hurt: O thou false tongue.

Therefore shall God destroy thee for ever: he shall take thee, and pluck thee out of thy dwelling, and root thee out of the land of the living.

The righteous also shall see this, and fear: and shall laugh him to scorn.

Lo, this is the man that took not God for his strength: but trusted unto the multitude of his riches, and strengthened himself in his wickedness.

As for me, I am like a green olive tree in the house of God: my trust is in the tender mercy of God for ever and ever.

I will always give thanks unto thee for that thou hast done: and I will hope in thy Name, for thy saints like it well.

The fool hath said in his heart: There is no God.

Corrupt are they, and become abominable in their wickedness: there is none that doeth good.

God looked down from heaven upon the children of men: to see if there were any that would understand, and seek after God.

But they are all gone out of the way, they are altogether become abominable: there is also none that doeth good, no not one.

Are not they without underdanding, that work wickedness: eating up my people as if they would eat bread? they have not called upon God.

They were afraid where no fear was: for God hath broken the bones of him that besieged thee; thou hast put them to confusion, because God hath despised them.

O that the salvation were given unto Israel out of Sion: O that the Lord would deliver his people out of captivity!

Then should Jacob rejoice: and Israel should be right glad.

Save me, O God, by thy Name: and judge me by thy strength.

Hear my prayer, O God: and hearken unto the words of my mouth.

Behold, God is my helper: the Lord is with them that uphold my soul.

An offering of a free heart will I give

thee, and praise thy Name, O Lord: because it is so comfortable.

PART II.

From Psalms 55, 56.

HEAR my prayer, O God: and hide not thyself from my petition.

Take heed unto me, and hear me: how I mourn in my prayer, and am vexed.

Because of the voice of the enemy, because of the oppression of the wicked: for they cast iniquity upon me, and in their wrath they hate me.

My heart is disquieted within me: and the fear of death is fallen upon me.

Fearfulness and trembling are come upon me: and an horrible dread hath overwhelmed me.

And I said, Oh that I had wings like a dove: for then would I flee away, and be at rest.

Lo, then would I get me away afar off: and remain in the wilderness.

I would make haste to escape: because of the stormy wind and tempest.

I will call upon God: and the Lord shall save me.

In the evening and morning, and at noonday will I pray, and that instantly: and he shall hear my voice.

It is he that hath delivered my soul in

peace, from the battle that was against me: for there were many with me.

Yea, even God that endureth for ever shall hear me, and bring them down: for they will not turn, nor fear God.

He laid his hands upon such as be at peace with him: and he brake his covenant.

The words of his mouth were softer than butter, having war in his heart: his words were smoother than oil, and yet be they very swords.

O cast thy burden upon the Lord, and he shall nourish thee: and shall not suffer the righteous to fall for ever.

And as for them: thou, O God, shalt bring them into the pit of destruction.

The blood-thirsty and deceitful men shall not live out half their days: but my trust shall be in thee, O Lord.

I will praise God, because of his word: I have put my trust in God, and will not fear what flesh can do unto me.

Thou tellest my wanderings, put thou my tears into thy bottle: are they not in thy book?

In God's word will I rejoice: in the Lord's word will I comfort me.

Yea, in God have I put my trust: I will not be afraid what man can do unto me.

Unto thee, O God, will I pay my vows: unto thee will I give thanks.

For thou hast delivered my soul from death, and my feet from falling: that I may walk before God in the light of the living.

THE THIRTEENTH DAY.

PART I.

From Psalms 57, 58, 59, 60, 61, 62.

MY heart is fixed, O God, my heart is fixed: I will sing and give praise.

Awake up, my glory; awake, lute and harp: I myself will awake right early.

I will give thanks unto thee, O Lord, among the people: and I will sing unto thee among the nations.

For the greatness of thy mercy reacheth unto the heavens: and thy truth unto the clouds.

Set up thyself, O God, above the heavens: and thy glory above all the earth.

The ungodly are froward even from their mothers womb: as soon as they are born, they go astray, and speak lies.

They are as venemous as the poison of a serpent: even like the deaf adder, that stoppeth her ears;

Which refuseth to hear the voice of the charmer: charm he never so wisely.

Deliver me from mine enemies, O God:

defend me from them that rise up against me.

O deliver me from the wicked doers : and save me from the blood-thirsty men.

My strength will I ascribe unto thee : for thou art the God of my refuge.

I will sing of thy power, and will praise thy mercy betimes in the morning : for thou hast been my defence and refuge in the day of my trouble.

Unto thee, O my strength, will I sing : for thou, O God, art my refuge, and my merciful God.

Hear my crying, O God : give ear unto my prayer.

From the ends of the earth will I call upon thee : when my heart is in heaviness.

O set me up upon the rock that is higher than I : for thou hast been my hope, and a strong tower for me against the enemy.

I will dwell in thy tabernacle for ever : and my trust shall be under the covering of thy wings.

For thou, O Lord, hast heard my desires : and hast given an heritage unto those that fear thy Name.

I will always sing praise unto thy Name : that I may daily perform my vows.

My soul truly waiteth still upon God : for of him cometh my salvation.

He verily is my strength and my salva-

tion : he is my defence, so that I shall not greatly fall.

In God is my health and my glory : the rock of my might, and in God is my trust.

O put your trust in him alway, ye people : pour out your hearts before him, for God is our hope.

As for the children of men, they are but vanity : the children of men are deceitful upon the weights, they are altogether lighter than vanity itself.

O trust not in wrong and robbery, give not yourselves unto vanity : if riches increase, set not your heart upon them.

God spake once, and twice I have also heard the same : that power belongeth unto God ;

And that thou, Lord, art merciful : for thou rewardest every man according to his work.

PART II.

From Psalms 63, 64, 65.

O GOD, thou art my God : early will I seek thee.

My soul thirsteth for thee : my flesh also longeth after thee.

To see thy power and thy glory : so as I have seen thee in the sanctuary.

Because thy loving kindness is better than life : my lips shall praise thee.

As long as I live will I magnify thee on this manner: and lift up my hands in thy Name.

My soul shall be satisfied, even as it were with marrow and fatness: when my mouth praiseth thee with joyful lips;

When I remember thee upon my bed: and meditate on thee in the night watches.

Because thou hast been my helper: therefore under the shadow of thy wings will I rejoice.

My soul hangeth upon thee: thy right hand hath upholden me.

The righteous shall be glad in the Lord, and shall trust in him: and all the upright in heart shall glory.

Praise waiteth for thee, O God, in Sion: and unto thee shall the vow be performed.

Thou that hearest the prayer: unto thee shall all flesh come.

Iniquities prevail against me: as for our transgressions, thou shalt purge them away.

Blessed is the man whom thou choosest, and causest to approach to thee, that he may dwell in thy courts: we shall be satisfied with the goodness of thy house, even of thy holy temple.

Thou shalt shew us wonderful things in thy righteousness, O God of our salvation: thou that art the hope of all the ends of the earth, and of them that remain in the broad sea.

Who in his strength setteth fast the mountains: being girded about with power.

Who stilleth the raging of the sea: and the noise of his waves, and the madness of the people.

They also that dwell in the uttermost parts of the earth, shall be afraid of thy tokens: thou that makest the out-goings of the morning and evening to praise thee.

Thou visitest the earth, and blessest it: thou makest it very plenteous.

The river of God is full of water: thou preparest their corn, for so thou providest for the earth.

Thou waterest the ridges thereof abundantly, thou settlest the furrows thereof: thou makest it soft with showers, thou blessest the springing thereof.

Thou crownest the year with thy goodness: and thy paths drop fatness.

They drop upon the pastures of the wilderness: and the little hills rejoice on every side.

The pastures are clothed with flocks: the valleys also are covered over with corn; they shout for joy; they also sing.

THE FOURTEENTH DAY

PART I.

From Psalms 66, 67.

O BE joyful in God, all ye lands: sing praises unto the honour of his Name, make his praise to be glorious.

Say unto God, How terrible art thou in thy works: through the greatness of thy power shall thine enemies submit themselves unto thee.

For all the world shall worship thee: sing of thee, and praise thy Name.

O come hither, and behold the works of God: how wonderful he is in his doing toward the children of men.

He turned the sea into dry land: so that they went through the flood on foot; there did we rejoice in him.

He ruleth with his power for ever, his eyes behold the nations: let not the rebellious exalt themselves.

O praise our God, ye people: and make the voice of his praise to be heard;

Who holdeth our soul in life: and suffereth not our feet to slip.

I will go into thine house with burnt-offerings: and will pay thee my vows which I promised with my lips, and spake with my mouth, when I was in trouble.

I will offer unto thee fat burnt-sacrifices,

with the incense of rams: I will offer bullocks and goats.

O come hither, and hearken, all ye that fear God: and I will tell you what he hath done for my soul.

I called unto him with my mouth: and gave him praises with my tongue.

If I incline unto wickedness with mine heart: the Lord will not hear me.

But verily, God hath heard me: he hath attended to the voice of my prayer.

Praised be God, who hath not cast out my prayer: nor turned his mercy from me.

God be merciful unto us, and bless us: and shew us the light of his countenance, and be merciful unto us;

That thy way may be known upon earth: thy saving health among all nations.

Let the people praise thee, O God: yea, let all the people praise thee.

O let the nations rejoice and be glad: for thou shalt judge the folk righteously, and govern the nations upon earth.

Let the people praise thee, O God: yea, let all the people praise thee.

Then shall the earth bring forth her increase: and God, even our own God, shall give us his blessing.

God shall bless us: and all the ends of the world shall fear him.

PART II.

From Psalms 68, 69.

LET God arise, and let his enemies be scattered: let them also that hate him, flee before him.

Like as the smoak vanisheth, so shalt thou drive them away: and like as wax melteth at the fire, so let the ungodly perish at the presence of God.

But let the righteous be glad, and rejoice before God: let them also be merry and joyful.

Sing unto God, sing praises to his Name: extol him that rideth upon the heavens by his Name Jah, and rejoice before him.

A Father of the fatherless, and a judge of the widows: is God in his holy habitation.

God setteth the solitary in families: he bringeth out those which are bound with chains, but letteth the rebellious dwell in a dry land.

O God, when thou wentest forth before the people: when thou wentest through the wilderness,

The earth shook, and the heavens dropped at the presence of God: even Sinai itself was moved at the presence of God, the God of Israel.

Thou, O God, sentest a gracious rain.

upon thine inheritance: and refreshedst it when it was weary.

Thy congregation hath dwelt therein: Thou, O God, hast prepared of thy goodness for the poor.

The Lord gave the word: great was the company of those that published it.

Though ye have lain among the pots, yet shall ye be as the wings of a dove: covered with silver, and her feathers with yellow gold.

Thou hast ascended on high, thou hast led captivity captive, thou hast received gifts for men: yea, for the rebellious also, that the Lord God might dwell among them.

Blessed be the Lord: who daily loadeth us with benefits, even the God of our salvation.

He that is our God, is the God of salvation: and unto God the Lord belong the issues from death.

The Lord hath said, I will bring again from Bashan: I will bring my people again from the depths of the sea.

Sing unto God, O ye kingdoms of the earth: O sing praises unto the Lord.

To him that rideth upon the heaven of heavens, which were of old: lo, he doth send out his voice, and that a mighty voice.

Ascribe ye strength unto God: his ex-

cellency is over Israel, and his strength is in the clouds.

O God, thou art terrible out of thy holy places: the God of Israel is he that giveth strength and power unto his people; blessed be God.

As for me, when I am poor and in heaviness: thy help, O God, shall lift me up.

I will praise the name of God with a song: and magnify it with thanksgiving.

This also shall please the Lord: better than a bullock that hath horns and hoofs.

The humble shall consider this and be glad: seek ye after God, and your soul shall live.

For the Lord heareth the poor: and despiseth not his prisoners.

Let heaven and earth praise him: the sea and all that moveth therein.

For God will save Sion, and build the cities of Judah: that men may dwell there, and have it in possession.

The posterity also of his servants shall inherit it: and they that love his Name shall dwell therein.

THE FIFTEENTH DAY.

PART I.

From Psalms 71, 72.

IN thee, O Lord, have I put my trust, let me never be put to confusion: but rid me, and deliver me in thy righteousness; incline thine ear unto me, and save me.

Be thou my strong hold, whereunto I may always resort: thou hast promised to help me, for thou art my house of defence and my castle.

Deliver me, O my God, out of the hand of the ungodly: out of the hand of the unrighteous and cruel man.

For thou, O Lord God, art the thing that I long for: thou art my hope, even from my youth.

Through thee have I been holden up ever since I was born: thou art he that took me out of my mother's womb; my praise shall be always of thee.

O let my mouth be filled with thy praise: that I may sing of thy glory and honour all the day long.

Cast me not away in the time of age: forsake me not when my strength faileth me.

Go not far from me, O God: my God, haste thee to help me.

I will hope continually: and will yet praise thee more and more.

My mouth shall daily speak of thy righteousness and salvation: for I know no end thereof.

I will go in the strength of the Lord God: I will make mention of thy righteousness, even of thine only.

O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works.

Now also, when I am old and grey headed, O God, forsake me not: until I have shewed thy strength unto this generation, and thy power to every one that is to come.

Thy righteousness, O God, is very high: and great things are they that thou hast done; O God, who is like unto thee?

Thou which hast shewed me great and sore troubles shalt quicken me again: and shalt bring me up again from the depths of the earth.

Thou shalt judge thy people according unto right: and defend the poor.

The mountains also shall bring peace: and the little hills righteousness unto the people.

He shall judge the poor of the people: he shall save the children of the needy, and shall break in pieces the oppressor.

They shall fear thee as long as the sun and moon endure: throughout all generations.

He shall come down like the rain upon the mowers grass: as showers that water the earth.

In his time shall the righteous flourish: yea, and abundance of peace, so long as the moon endureth.

He shall have dominion also from sea to sea: and from the river unto the ends of the earth.

They that dwell in the wilderness shall kneel before him: his enemies shall lick the dust.

All kings shall fall down before him: all nations shall do him service.

For he shall deliver the poor when he crieth: the needy also, and him that hath no helper.

He shall be favourable to the simple and needy: and shall preserve the souls of the poor.

He shall deliver their souls from falshood and wrong: and dear shall their blood be in his sight.

He shall live, and unto him shall be given of the gold of Arabia: prayer shall be made ever unto him, and daily shall he be praised.

There shall be an handful of corn in the earth, upon the top of the mountains: the fruit thereof shall shake like Lebanon, and they of the city shall flourish like grass of the earth.

His Name shall endure for ever, his Name shall be continued as long as the sun: and men shall be blessed in him; all nations shall call him blessed.

Blessed be the Lord God, the God of Israel: who only doeth wondrous things.

And blessed be his glorious Name for ever: and let the whole earth be filled with his glory. Amen, and Amen.

PART II.

From Psalms 73, 74, 75, 76.

TRULY God is loving unto Israel: even unto such as are of a clean heart.

Thou shalt guide me with thy counsel: and afterward receive me to glory.

Whom have I in heaven but thee: and there is none upon earth that I desire in comparison of thee.

My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever.

It is good for me to draw near to God: I have put my trust in the Lord God; that I may declare all thy works in the gates of the daughter of Sion.

God is my King of old: working salvation in the midst of the earth.

The day is thine, and the night is thine: thou hast prepared the light and the sun.

Thou hast set all the borders of the earth: thou hast made summer and winter.

Unto thee, O God, do we give thanks: yea, unto thee do we give thanks.

For that thy Name is near: thy wondrous works declare.

I said unto the fools, Deal not so madly: and to the ungodly, Set not up your horn.

Set not up your horn on high: and speak not with a stiff neck.

For promotion cometh neither from the east, nor from the west: nor yet from the south.

But God is the judge: he putteth down one, and setteth up another.

For in the hand of the Lord there is a cup, and the wine is red: it is full mixt, and he poureth out of the same.

As for the dregs thereof: all the ungodly of the earth shall drink them, and suck them out.

But I will talk of the God of Jacob: and praise him for ever.

Thou, even thou art to be feared: and who may stand in thy sight, when thou art angry?

Thou didst cause thy judgement to be heard from heaven: the earth trembled, and was still,

When God arose to judgement: and to help all the meek upon earth.

Surely the wrath of man shall praise

thee: the remainder of wrath shalt thou restrain.

Promise unto the Lord your God, and keep it, all ye that are round about him: bring presents unto him that ought to be feared.

He shall cut off the spirit of princes: and is terrible to the kings of the earth.

THE SIXTEENTH DAY.

PART I.

Psalm 77.

I CRIED unto God with my voice: even unto God with my voice, and he gave ear unto me.

In the time of my trouble I sought the Lord: my sore ran, and ceased not in the night-season; my soul refused comfort.

I remembered God, and was troubled: I complained, and my spirit was overwhelmed.

Thou holdest mine eyes waking: I am so troubled that I cannot speak.

I have considered the days of old: the years of ancient times.

I call to remembrance my song in the night: I commune with mine own heart, and my spirit made diligent search.

Will the Lord absent himself for ever: and will he be no more intreated?

Is his mercy clean gone for ever: and is his promise come utterly to an end for evermore?

Hath God forgotten to be gracious: and will he shut up his loving kindness in displeasure?

And I said, It is mine own infirmity: but I will remember the years of the right hand of the most High.

I will remember the works of the Lord: and call to mind thy wonders of old time.

I will think also of all thy works: and my talking shall be of thy doings.

Thy way, O God, is holy: who is so great a God as our God?

Thou art the God that dost wonders: and hast declared thy power among the people.

Thou hast with thine arm redeemed thy people: even the sons of Jacob and Joseph.

The waters saw thee, O God, the waters saw thee, and were afraid: the depths also were troubled.

The clouds poured out water, the air thundered: and thine arrows went abroad.

The voice of thy thunder was heard round about: the lightnings shone upon the ground, the earth was moved and shook withal.

Thy way is in the sea, and thy paths in

the great waters: and thy footsteps are not known.

Thou leddest thy people like sheep: by the hand of Moses and Aaron.

PART II.

From Psalms 84, 85.

HOW amiable are thy tabernacles, O Lord of hosts!

My soul longeth, yea even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God.

Yea, the sparrow hath found her an house, and the swallow a nest, where she may lay her young: even thy altars, O Lord of hosts, my King and my God.

Blessed are they that dwell in thy house: they will be alway praising thee.

Blessed is the man whose strength is in thee: in whose heart are thy ways.

Who going through the vale of misery, use it for a well: and the pools are filled with water.

They will go from strength to strength: and unto the God of gods appeareth every one of them in Sion.

O Lord God of hosts, hear my prayer: hearken, O God of Jacob.

For one day in thy courts: is better than a thousand.

I had rather be a door-keeper in the

house of my God: than to dwell in the tents of ungodliness.

For the Lord God is a sun and shield: the Lord will give grace and glory, and no good thing shall he withhold from them that live a godly life.

O Lord God of hosts: blessed is the man that putteth his trust in thee.

Lord, thou art become gracious unto thy land: thou hast turned away the captivity of Jacob.

Thou hast forgiven the offence of thy people: and covered all their sins.

Thou hast taken away all thy displeasure: and turned thyself from thy wrathful indignation.

Turn us then, O God our Saviour: and let thine anger cease from us.

Wilt thou be displeased at us for ever: and wilt thou stretch out thy wrath from one generation to another?

Wilt thou not turn again and quicken us: that thy people may rejoice in thee?

Shew us thy mercy, O Lord: and grant us thy salvation.

I will hearken what the Lord God will say concerning me: for he shall speak peace unto his people, and to his saints, that they turn not again.

For his salvation is nigh them that fear him: that glory may dwell in our land.

Mercy and truth are met together: righteousness and peace have kissed each other.

Truth shall spring out of the earth: and righteousness shall look down from heaven.

Yea, the Lord shall shew loving kindness: and our land shall give her increase.

Righteousness shall go before him: and shall set us in the way of his steps.

THE SEVENTEENTH DAY.

PART I.

From Psalms 86, 89.

BE merciful unto me, O Lord: for I will call daily upon thee.

Comfort the soul of thy servant: for unto thee, O Lord, do I lift up my soul.

For thou, Lord, art good and gracious: and of great mercy unto all them that call upon thee.

Give ear, Lord, unto my prayer: and attend to the voice of my supplications.

In the time of my trouble I will call upon thee: for thou hearest me.

Among the gods there is none like unto thee, O Lord: there is none that can do as thou dost.

All nations whom thou hast made, shall

come and worship thee, O Lord: and shall glorify thy Name.

For thou art great, and dost wondrous things: thou art God alone.

Teach me thy way, O Lord, and I will walk in thy truth: O knit my heart unto thee, that I may fear thy Name.

I will thank thee, O Lord my God, with all my heart: and will praise thy name for evermore.

For great is thy mercy toward me: and thou hast delivered my soul from the nethermost hell.

Thou, O Lord God, art full of compassion and mercy: long-suffering, plenteous in goodness and truth.

O turn thee then unto me, and have mercy upon me: give thy strength unto thy servant, and help the son of thine handmaid.

My song shall be alway of the loving kindness of the Lord: with my mouth will I ever be shewing thy truth from one generation to another.

For I have said, Mercy shall be set up for ever: thy truth shalt thou stablish in the heavens.

O Lord, the very heavens shall praise thy wondrous works: and thy truth in the congregation of the saints.

For who is he among the clouds: that shall be compared unto the Lord?

And what is he among the gods: that shall be like unto the Lord?

God is very greatly to be feared in the counsel of the saints: and to be had in reverence of all them that are round about him.

O Lord God of hosts, who is like unto thee: thy truth, most mighty Lord, is on every side.

Thou rulest the raging of the sea: thou stillest the waves thereof when they arise.

The heavens are thine, the earth also is thine: thou hast laid the foundation of the round world, and all that therein is.

Thou hast a mighty arm: strong is thy hand, and high is thy right hand.

Righteousness and equity are the habitation of thy seat: mercy and truth shall go before thy face.

Blessed is the people, O Lord, that can rejoice in thee: they shall walk in the light of thy countenance.

Their delight shall be daily in thy Name: and in thy righteousness shall they make their boast.

For thou art the glory of their strength: and in thy loving kindness thou shalt lift up our horns.

For the Lord is our defence: the holy One of Israel is our King.

PART II.

From Psalms 90, 91.

LORD, thou hast been our refuge: from one generation to another

Before the mountains were brought forth, or ever the earth and the world were made: thou art God from everlasting, and world without end.

Thou turnest man to destruction: again thou sayest, Come again, ye children of men.

For a thousand years in thy sight are but as yesterday: seeing that is past as a watch in the night.

As soon as thou scatterest them, they are even as asleep: and fade away suddenly like the grass.

In the morning it is green, and groweth up: but in the evening it is cut down, dried up, and withered.

For we consume away in thy displeasure: and are afraid at thy wrathful indignation.

Thou hast set our misdeeds before thee: and our secret sins in the light of thy countenance.

For when thou art angry, all our days are gone: we bring our years to an end, as it were a tale that is told.

The days of our age are threescore years and ten, and though men be so strong that they come to fourscore years: yet is their

strength then but labour and sorrow; so soon passeth it away, and we are gone.

But who regardeth the power of thy wrath: for even thereafter as a man feareth, so is thy displeasure.

So teach us to number our days: that we may apply our hearts unto wisdom.

Turn thee again, O Lord, at the last: and be gracious unto thy servants.

O satisfy us with thy mercy, and that soon: so shall we rejoice and be glad all the days of our life.

Make us glad according to the days wherein thou hast afflicted us: and the years wherein we have seen evil.

Shew thy servants thy work; and their children thy glory.

And the glorious Majesty of the Lord our God be upon us: and establish thou the work of our hands upon us, yea the work of our hands establish thou it.

He that dwelleth in the secret place of the most High: shall abide under the shadow of the Almighty.

I will say of the Lord, He is my refuge, and my fortress: my God, in him will I trust.

Surely he shall deliver thee from the snare of the hunter: and from the noisome pestilence.

He shall defend thee under his wings, and thou shalt be safe under his feathers;

his faithfulness and truth shall be thy shield and buckler.

Thou shalt not be afraid for any terror by night: nor for the arrow that flieth by day:

For the pestilence that walketh in darkness: nor for the sickness that destroyeth in the noon-day.

A thousand shall fall beside thee, and ten thousand at thy right hand: but it shall not come nigh thee.

For thou, Lord, art my hope: thou hast set thine house of defence very high.

There shall no evil happen unto thee: neither shall any plague come nigh thy dwelling.

For he shall give his Angels charge over thee: to keep thee in all thy ways.

They shall bear thee in their hands: that thou hurt not thy foot against a stone.

Thou shalt go upon the lion and adder: the young lion and the dragon shalt thou tread under thy feet.

Because he hath set his love upon me, therefore will I deliver him: I will set him up, because he hath known my Name.

He shall call upon me, and I will hear him: yea, I am with him in trouble; I will deliver him, and bring him to honour.

With long life will I satisfy him: and shew him my salvation.

THE EIGHTEENTH DAY.

PART I.

From Psalms 92, 93, 94.

IT is a good thing to give thanks unto the Lord: and to sing praises unto thy Name, O most High;

To shew forth thy loving kindness in the morning: and thy faithfulness every night.

Upon an instrument of ten strings, and upon the lute: upon a loud instrument, and upon the harp.

For thou, Lord, hast made me glad through thy work: I will triumph in the works of thy hands.

O Lord, how glorious are thy works: thy thoughts are very deep.

An unwise man doth not well consider this: and a fool doth not understand it.

When the wicked spring as the grass, and when all the workers of iniquity do flourish: it is that they shall be destroyed for ever; but thou, Lord, art most high for evermore.

For lo, thine enemies, O Lord, lo thine enemies shall perish: and all the workers of wickedness shall be destroyed.

But mine horn shall be exalted like the horn of an unicorn: I shall be anointed with fresh oil.

The righteous shall flourish like a palm-

tree: and shall spread abroad like a cedar in Libanus.

Such as be planted in the house of the Lord: shall flourish in the courts of the house of our God.

That they may shew how true the Lord my strength is: and that there is no unrighteousness in him.

The Lord reigneth, he is clothed with majesty: the Lord is clothed with strength, wherewith he hath girded himself.

He hath made the round world so sure: that it cannot be moved.

Ever since the world began hath thy seat been prepared: thou art from everlasting.

The floods are risen, O Lord, the floods have lift up their voice: the floods lift up their waves.

The waves of the sea are mighty, and rage horribly: but yet the Lord, who dwelleth on high, is mightier.

Thy testimonies, O Lord, are very sure: holiness becometh thine house for ever.

How long shall all wicked doers speak so disdainfully: and make such proud boasting?

Yet they say, The Lord shall not see: neither shall the God of Jacob regard it.

Take heed, ye unwise among the people: O ye fools, when will ye understand?

He that planted the ear, shall he not

hear: or he that made the eye, shall he not see?

He that chastiseth the heathen, shall not he correct: he that teacheth man knowledge, shall not he know?

The Lord knoweth the thoughts of man: that they are but vain.

Blessed is the man whom thou chastenest, O Lord: and teachest him in thy law.

That thou mayest give him patience in time of adversity; until the pit be digged up for the ungodly.

For the Lord will not fail his people: neither will he forsake his inheritance;

But judgement shall return unto righteousness: and all the upright in heart shall follow it.

Unless the Lord had been my help: my soul had almost dwelt in silence.

When I said, My foot slippeth: thy mercy, O Lord, held me up.

In the multitude of the sorrows that I had in my heart: thy comforts have refreshed my soul.

PART II.

From Psalms 95, 96.

O COME, let us sing unto the Lord: let us heartily rejoice in the strength of our salvation.

Let us come before his presence with

thanksgiving: and shew ourselves glad in him with psalms.

For the Lord is a great God: and a great King above all gods.

In his hand are all the corners of the earth: and the strength of the hills is his also.

The sea is his, and he made it: and his hands prepared the dry land.

O come, let us worship, and fall down: and kneel before the Lord our maker.

For he is the Lord our God: and we are the people of his pasture, and the sheep of his hand.

To-day if ye will hear his voice, harden not your hearts: as in the provocation, and as in the day of temptation in the wilderness;

When your fathers tempted me: proved me, and saw my works.

Forty years long was I grieved with this generation, and said: It is a people that do err in their hearts, for they have not known my ways;

Unto whom I sware in my wrath: that they should not enter into my rest.

O sing unto the Lord a new song: sing unto the Lord, all the whole earth.

Sing unto the Lord, and praise his Name: be telling of his salvation from day to day.

Declare his honour unto the heathen: and his wonders unto all people.

For the Lord is great, and cannot worthily be praised: he is more to be feared than all gods.

As for all the gods of the heathen, they are but idols: but it is the Lord that made the heavens.

Glory and worship are before him: power and honour are in his sanctuary.

Ascribe unto the Lord, O ye kindreds of the people: ascribe unto the Lord worship and power.

Ascribe unto the Lord the honour due unto his Name: bring presents, and come into his courts.

O worship the Lord in the beauty of holiness: let the whole earth stand in awe of him.

Tell it out among the heathen, that the Lord is king: and that it is he who hath made the round world so fast that it cannot be moved, and how that he shall judge the people righteously.

Let the heavens rejoice, and let the earth be glad: let the sea make a noise, and all that therein is.

Let the field be joyful, and all that is in it: then shall all the trees of the wood rejoice before the Lord.

For he cometh, for he cometh to judge the earth: and with righteousness to judge the world, and the people with his truth.

THE NINETEENTH DAY.

PART I.

Psalms 97, 98.

THE Lord is king, the earth may be glad thereof: yea, the multitude of the isles may be glad thereof.

Clouds and darkness are round about him: righteousness and judgement are the habitation of his seat.

There shall go a fire before him: and burn up his enemies on every side.

His lightnings gave shine unto the world: the earth saw it and was afraid.

The hills melted like wax at the presence of the Lord: at the presence of the Lord of the whole earth.

The heavens have declared his righteousness: and all the people have seen his glory.

Confounded be all they that worship carved images, and that delight in vain gods: worship him, all ye gods.

Sion heard of it, and rejoiced: and the daughters of Juda were glad, because of thy judgements, O Lord.

For thou, Lord, art higher than all that are in the earth: thou art exalted far above all gods.

O ye that love the Lord, see that ye hate the thing which is evil: the Lord preserveth

the souls of his saints; he shall deliver them from the hand of the ungodly.

There is sprung up a light for the righteous: and joyful gladness for such as are true-hearted.

Rejoice in the Lord, ye righteous: and give thanks for a remembrance of his holiness.

O sing unto the Lord a new song: for he hath done marvellous things.

With his own right hand, and with his holy arm: hath he gotten himself the victory.

The Lord declared his salvation: his righteousness hath he openly shewed in the sight of the heathen.

He hath remembered his mercy and truth toward the house of Israel: and all the ends of the world have seen the salvation of our God.

Shew yourselves joyful unto the Lord, all ye lands: sing, rejoice, and give thanks.

Praise the Lord upon the harp: sing to the harp with a psalm of thanksgiving.

With trumpets also and shawms: O shew yourselves joyful before the Lord the King.

Let the sea make a noise, and all that therein is: the round world, and they that dwell therein.

Let the floods clap their hands, and let

the hills be joyful together before the Lord: for he is come to judge the earth.

With righteousness shall he judge the world: and the people with equity.

PART II.

From Psalms 99, 100, 101.

THE Lord reigneth; let the people tremble: he sitteth between the Cherubims, let the earth be moved.

The Lord is great in Sion: and high above all people.

Let them praise thy great and terrible Name: for it is holy.

Exalt ye the Lord our God: and worship at his footstool, for he is holy.

Moses and Aaron among his priests, and Samuel among such as call upon his Name: they called upon the Lord, and he answered them.

He spake unto them in the cloudy pillar: they kept his testimonies, and the law that he gave them.

Thou answeredst them, O Lord our God: thou wast a God that forgavest them, though thou tookest vengeance of their inventions.

Exalt the Lord our God, and worship at his holy hill: for the Lord our God is holy.

O be joyful in the Lord, all ye lands:

serve the Lord with gladness, and come before his presence with a song.

Be ye sure that the Lord he is God; it is he that hath made us, and not we ourselves: we are his people, and the sheep of his pasture.

O go your way into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and speak good of his Name.

For the Lord is gracious, his mercy is everlasting: and his truth endureth from generation to generation.

My song shall be of mercy and judgement: unto thee, O Lord, will I sing.

O let me have understanding: in the way of godliness.

When wilt thou come unto me: I will walk in my house with a perfect heart.

I will set no wicked thing before mine eyes: I hate the works of them that turn aside, it shall not cleave to me.

A froward heart shall depart from me: I will not know a wicked person.

Whoso privily slandereth his neighbour: him will I destroy.

Whoso hath also a proud look and high stomach: I will not suffer him.

Mine eyes look upon such as are faithful in the land: that they may dwell with me.

Whoso leadeth a godly life: he shall be my servant.

There shall no deceitful person dwell in my house: he that telleth lies, shall not tarry in my sight.

THE TWENTIETH DAY.

PART I.

From Psalms 102, 103.

THe Lord hath looked down from his sanctuary: out of the heaven did the Lord behold the earth;

That he might hear the mournings of such as are in captivity: and deliver the children appointed unto death;

That they may declare the Name of the Lord in Sion: and his praise in Jerusalem.

I said, O my God, take me not away in the midst of mine age: as for thy years, they endure throughout all generations.

Thou, Lord, in the beginning hast laid the foundation of the earth: and the heavens are the work of thy hands.

They shall perish, but thou shalt endure: they all shall wax old as doth a garment;

And as a vesture shalt thou change them, and they shall be changed: but thou art the same, and thy years shall not fail.

Praise the Lord, O my soul: and all that is within me praise his holy Name.

Praise the Lord, O my soul: and forget not all his benefits;

Who forgiveth all thy sin: and healeth all thine infirmities;

Who saveth thy life from destruction: and crowneth thee with mercy and loving kindness;

Who satisfieth thy mouth with good things: so that thy youth is renewed like the eagles.

The Lord executeth righteousness and judgement: for all them that are oppressed with wrong.

He shewed his ways unto Moses: his works unto the children of Israel.

The Lord is full of compassion and mercy: long-suffering and of great goodness.

He will not alway be chiding: neither keepeth he his anger forever.

He hath not dealt with us after our sins: nor rewarded us according to our wickednesses.

For look how high the heaven is in comparison of the earth: so great is his mercy also toward them that fear him.

Look how wide also the east is from the west: so far hath he set our sins from us.

Yea, like as a father pitieth his own children: even so is the Lord merciful unto them that fear him.

For he knoweth our frame: he remembereth that we are but dust.

The days of man are but as grass: for he flourisheth as a flower of the field.

For as soon as the wind goeth over it, it is gone: and the place thereof shall know it no more.

But the merciful goodness of the Lord endureth for ever and ever upon them that fear him: and his righteousness upon children's children;

Even upon such as keep his covenant: and think upon his commandments to do them.

The Lord hath prepared his seat in heaven: and his kingdom ruleth over all.

O praise the Lord, ye Angels of his, ye that excel in strength: ye that fulfil his commandment, and hearken unto the voice of his words.

O praise the Lord, all ye his hosts: ye servants of his that do his pleasure.

O speak good of the Lord, all ye works of his, in all places of his dominion: praise thou the Lord, O my soul.

PART II.

Psalm 104.

PRAISE the Lord, O my soul: O Lord, my God, thou art become exceeding glorious, thou art clothed with majesty and honour;

Who coverest thyself with light, as with

a garment: who stretchest out the heavens like a curtain;

Who layeth the beams of his chambers in the waters: who maketh the clouds his chariot, who walketh upon the wings of the wind;

Who maketh his Angels spirits: his Ministers a flaming fire;

Who laid the foundations of the earth: that it should not be removed for ever.

Thou coveredst it with the deep as with a garment: the waters stood above the mountains.

At thy rebuke they fled: at the voice of thy thunder they hasted away.

They go up by the mountains, they go down by the valleys: unto the place which thou hast founded for them.

Thou hast set a bound that they may not pass over: that they turn not again to cover the earth.

He sendeth the springs into the valleys: which run among the hills.

All beasts of the field drink thereof: and the wild asses quench their thirst.

Beside them shall the fowls of the air have their habitation: and sing among the branches.

He watereth the hills from above: the earth is filled with the fruit of thy works.

He bringeth forth grass for the cattle: and green herb for the service of men.

That he may bring food out of the earth, and wine that maketh glad the heart of man: and oil to make him a chearful countenance, and bread to strengthen man's heart.

The trees of the Lord also are full of sap: even the cedars of Libanus, which he hath planted.

Wherein the birds make their nests: and the fir-trees are a dwelling for the stork.

The high hills are a refuge for the wild goats: and so are the stony rocks for the conies.

He appointed the moon for certain seasons: and the sun knoweth his going down.

Thou makest darkness that it may be night: wherein all the beasts of the forest do move.

The lions roaring after their prey: do seek their meat from God.

The sun ariseth, and they get them away together: and lay them down in their dens.

Man goeth forth to his work, and to his labour: until the evening.

O Lord, how manifold are thy works: in wisdom hast thou made them all; the earth is full of thy riches.

So is the great and wide sea also: wherein are things creeping innumerable, both small and great beasts.

There go the ships, and there is that Le-

viathan : whom thou hast made to take his pastime therein.

These wait all upon thee : that thou mayest give them meat in due season.

When thou givest it them, they gather it : and when thou openest thy hand, they are filled with good.

When thou hidest thy face, they are troubled : when thou takest away their breath, they die, and are turned again to their dust.

When thou lettest thy breath go forth, they shall be made : and thou shalt renew the face of the earth.

The glorious Majesty of the Lord shall endure for ever : the Lord shall rejoice in his works.

The earth shall tremble at the look of him : if he do but touch the hills, they shall smoak.

I will sing unto the Lord as long as I live : I will praise my God while I have my being.

My meditation of him shall be sweet : my joy shall be in the Lord.

As for sinners, they shall be consumed out of the earth, and the ungodly shall come to an end : praise thou the Lord, O my soul, praise the Lord.

THE TWENTY-FIRST DAY.

PART I.

Psalm 107.

O GIVE thanks unto the Lord, for he is gracious : and his mercy endureth for ever.

Let the redeemed of the Lord say so : whom he hath redeemed from the hand of the enemy ;

And gathered them out of the lands, from the east and from the west : from the north, and from the south.

They went astray in the wilderness out of the way : and found no city to dwell in ;

Hungry and thirsty : their soul fainted in them.

Then they cried unto the Lord in their trouble : and he saved them out of their distresses.

He led them forth by the right way : that they might go to a city of habitation.

Oh that men would therefore praise the Lord for his goodness : and for his wonderful works to the children of men !

For he satisfieth the empty soul : and filleth the hungry soul with goodness.

Such as sit in darkness, and in the shadow of death : being fast bound in misery and iron.

Because they rebelled against the words

of the Lord: and lightly regarded the counsel of the most High;

Therefore he also brought down their heart with labour: they fell down, and there was none to help them.

So when they cried unto the Lord in their trouble: he delivered them out of their distress.

For he brought them out of darkness, and out of the shadow of death: and brake their bonds in sunder.

Oh that men would therefore praise the Lord for his goodness: and for his wonderful works to the children of men!

For he hath broken the gates of brass: and smitten the bars of iron in sunder.

Fools, because of their transgression: and because of their iniquities, are afflicted.

Their soul abhorreth all manner of meat: and they draw nigh unto the gates of death.

Then they cried unto the Lord in their trouble: he saveth them out of their distresses.

He sent his word, and healed them: and they were saved from their destruction.

Oh that men would therefore praise the Lord for his goodness: and for his wonderful works to the children of men!

That they would offer unto him the sacrifice of thanksgiving: and tell out his works with gladness!

They that go down to the sea in ships : that do business in great waters ;

These see the works of the Lord : and his wonders in the deep.

For at his word the stormy wind ariseth : which lifteth up the waves thereof.

They are carried up to the heaven, and down again to the deep : their soul melteth away because of the trouble.

They reel to and fro, and stagger like a drunken man : and are at their wit's end.

Then they cry unto the Lord in their trouble : and he bringeth them out of their distresses.

For he maketh the storm to cease : so that the waves thereof are still.

Then are they glad, because they are at rest : and so he bringeth them unto the haven where they would be.

Oh that men would therefore praise the Lord for his goodness : and for his wonderful works to the children of men !

Let them exalt him also in the congregation of the people : and praise him in the assembly of the elders !

He turneth the floods into a wilderness : and drieth up the water-springs.

A fruitful land maketh he barren : for the wickedness of them that dwell therein.

Again, he maketh the wilderness a standing water : and water-springs of a dry ground.

And there he setteth the hungry: that they may build them a city to dwell in.

That they may sow their land, and plant vineyards: to yield them fruits of increase.

He blesseth them, so that they multiply exceedingly: and suffereth not their cattle to decrease.

And again, when they are minished and brought low: through oppression, through any plague or trouble;

He poureth contempt upon princes: and causeth them to wander in the wilderness, where there is no way.

Yet helpeth he the poor out of misery: and maketh him families like a flock.

The righteous will consider this, and rejoice: and all iniquity shall stop her mouth.

Whoso is wise and will observe these things: even they shall understand the loving kindness of the Lord.

PART II.

From Psalms 108, 110, 111.

O GOD, my heart is ready, my heart is ready: I will sing and give praise with the best member that I have.

Awake, thou lute and harp: I myself will awake right early.

I will give thanks unto thee, O Lord, among the people: I will sing praises unto thee among the nations.

For thy mercy is greater than the heavens: and thy truth reacheth unto the clouds.

Set up thyself, O God, above the heavens: and thy glory above all the earth.

The Lord said unto my Lord: Sit thou on my right hand, until I make thine enemies thy footstool.

The Lord shall send the rod of thy power out of Sion: be thou ruler, even in the midst among thine enemies.

In the day of thy power shall the people offer thee free-will offerings with an holy worship: the dew of thy birth is of the womb of the morning.

The Lord sware, and will not repent: Thou art a Priest for ever after the order of Melchizedech.

Praise the Lord; I will praise the Lord with my whole heart: in the assembly of the upright, and in the congregation.

The works of the Lord are great: sought out of all them that have pleasure therein.

His work is worthy to be praised and had in honour: and his righteousness endureth for ever.

The merciful and gracious Lord hath so done his marvellous works: that they ought to be had in remembrance.

He hath given meat unto them that fear him: he shall ever be mindful of his covenant.

He hath shewed his people the power of his works: that he may give them the heritage of the heathen.

The works of his hands are verity and judgement: all his commandments are true.

They stand fast for ever and ever: and are done in truth and equity.

He sent redemption unto his people: he hath commanded his covenant for ever; holy and reverend is his Name.

The fear of the Lord is the beginning of wisdom: a good understanding have all they that do his commandments; his praise endureth for ever.

THE TWENTY-SECOND DAY.

PART I.

From Psalms 112, 113, 106.

BLESSED is the man that feareth the Lord: that delighteth greatly in his commandments.

His seed shall be mighty upon earth: the generation of the faithful shall be blessed.

Riches and plenteousness shall be in his house: and his righteousness endureth for ever.

Unto the godly there ariseth up light in

the darkness: he is merciful, loving, and righteous.

A good man sheweth favour, and lendeth: and will guide his affairs with discretion.

Surely he shall not be moved for ever: the righteous shall be in everlasting remembrance.

He shall not be afraid of evil tidings: his heart is fixed, trusting in the Lord.

He hath dispersed abroad, and given to the poor: and his righteousness remaineth for ever; his horn shall be exalted with honour.

The ungodly shall see it, and it shall grieve him: he shall gnash with his teeth, and consume away; the desire of the ungodly shall perish.

Praise the Lord, ye servants: O praise the Name of the Lord.

Blessed be the Name of the Lord: from this time forth for evermore.

From the rising of the sun unto the going down of the same: the Lord's Name is to be praised.

The Lord is high above all nations: and his glory above the heavens.

Who is like unto the Lord our God, that hath his dwelling so high: and yet humbleth himself to behold the things that are in heaven and earth?

He taketh up the simple out of the dust: and lifteth the poor out of the mire,

That he may set him with the princes: even with the princes of his people.

O give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

Who can express the noble acts of the Lord: or shew forth all his praise?

Blessed are they that alway keep judgement: and do righteousness.

Remember me, O Lord, according to the favour that thou bearest unto thy people: O visit me with thy salvation.

That I may see the felicity of thy chosen: and rejoice in the gladness of thy people, and give thanks with thine inheritance.

Blessed be the Lord God of Israel from everlasting, and world without end: and let all the people say, Amen.

PART II.

Psalms 114, 115.

WHEN Israel went out of Egypt: the house of Jacob from a people of strange language;

Judah was his sanctuary: and Israel his dominion.

The sea saw it, and fled: Jordan was driven back.

The mountains skipped like rams: and the little hills like lambs.

What ailed thee, O thou sea, that thou fleddest: thou Jordan, that thou wast driven back?

Ye mountains, that ye skipped like rams: and ye little hills like lambs?

Tremble, thou earth, at the presence of the God of Jacob;

Who turned the hard rock into a standing water: the flint into a fountain of waters.

Not unto us, O Lord, not unto us, but unto thy Name give the praise: for thy loving mercy, and for thy truth's sake.

Wherefore shall the heathen say: Where is now their God?

As for our God, he is in heaven: he hath done whatsoever pleased him.

Their idols are silver and gold: even the work of men's hands.

They have mouths and speak not: eyes have they and see not.

They have ears and hear not: noses have they and smell not.

They have hands and handle not, feet have they and walk not: neither speak they through their throat.

They that make them are like unto them: and so are all such as put their trust in them.

But thou house of Israel, trust thou in

the Lord: he is their succour and defence.

Ye house of Aaron, put your trust in the Lord: he is their helper and defender.

Ye that fear the Lord, put your trust in the Lord: he is their helper and defender.

The Lord hath been mindful of us, and he shall bless us: even he shall bless the house of Israel, he shall bless the house of Aaron.

He shall bless them that fear the Lord: both small and great.

The Lord shall increase you more and more: you and your children.

Ye are the blessed of the Lord: who made heaven and earth.

All the whole heavens are the Lord's: the earth hath he given to the children of men.

The dead praise not thee, O Lord: neither any that go down into silence.

But we will praise the Lord: from this time forth for evermore. Praise the Lord.

THE TWENTY-THIRD DAY.

PART I.

From Psalms 116, 117, 105.

I LOVE the Lord: because he hath heard my voice and my supplications.

Because he hath inclined his ear unto me: therefore will I call upon him as long as I live.

The sorrows of death compassed me: and the pains of hell gat hold upon me.

I found trouble and sorrow, then called I upon the Name of the Lord: O Lord, I beseech thee, deliver my soul.

Gracious is the Lord, and righteous: yea, our God is merciful.

The Lord preserveth the simple: I was brought low, and he helped me.

Return unto thy rest, O my soul: for the Lord hath dealt bountifully with thee.

For thou hast delivered my soul from death: mine eyes from tears, and my feet from falling.

I will walk before the Lord: in the land of the living.

I believed, therefore have I spoken; I was greatly afflicted: I said in my haste, All men are liars.

What shall I render unto the Lord: for all his benefits towards me?

I will receive the cup of salvation: and call upon the Name of the Lord.

I will pay my vows now in the presence of all his people: right dear in the sight of the Lord is the death of his saints.

Behold, O Lord, how that I am thy servant: I am thy servant, and the son of

thine handmaid, thou hast broken my bonds in sunder.

I will offer to thee the sacrifice of thanksgiving: and will call upon the Name of the Lord.

I will pay my vows unto the Lord, in the sight of all his people: in the courts of the Lord's house, even in the midst of thee, O Jerusalem. Praise the Lord.

O praise the Lord, all he nations: praise him, all ye people.

For his merciful kindness is great towards us: and the truth of the Lord endureth for ever. Praise the Lord.

O give thanks unto the Lord, and call upon his Name: tell the people what things he hath done.

O let your songs be of him, and praise him: and let your talking be of all his wondrous works.

Rejoice in his holy Name: let the heart of them rejoice that seek the Lord.

Seek the Lord and his strength: seek his face evermore.

Remember the marvellous works that he hath done: his wonders and the judgements of his mouth.

He is the Lord our God: his judgements are in all the world.

He hath been alway mindful of his covenant and promise: that he made to a thousand generations.

PART II.

From Psalm 118.

O GIVE thanks unto the Lord, for he is gracious: because his mercy endureth for ever.

Let Israel now confess that he is gracious: and that his mercy endureth for ever.

Let the house of Aaron now confess: that his mercy endureth for ever.

Yea, let them now that fear the Lord confess: that his mercy endureth for ever.

I called upon the Lord in trouble: the Lord answered me, and set me in a large place.

The Lord is on my side: I will not fear what man doeth unto me.

It is better to trust in the Lord: than to put any confidence in man.

It is better to trust in the Lord: than to put any confidence in princes.

Thou hast thrust sore at me that I might fall: but the Lord was my help.

The Lord is my strength and my song: and is become my salvation.

The voice of rejoicing and salvation is in the tabernacles of the righteous: the right hand of the Lord doth valiantly.

The right hand of the Lord is exalted: the right hand of the Lord doth valiantly.

I shall not die, but live: and declare the works of the Lord.

The Lord hath chastened and corrected me: but he hath not given me over unto death.

Open me the gates of righteousness: that I may go into them, and give thanks unto the Lord.

This is the gate of the Lord: the righteous shall enter into it.

I will thank thee, for thou hast heard me: and art become my salvation.

The same stone which the builders refused: is become the head stone in the corner.

This is the Lord's doing: and it is marvellous in our eyes.

This is the day which the Lord hath made: we will rejoice and be glad in it.

Help me now, O Lord: O Lord, send us now prosperity.

Blessed be he that cometh in the Name of the Lord: we have blessed you out of the house of the Lord.

God is the Lord, who hath shewed us light: bind the sacrifice with cords, yea, even unto the horns of the altar.

Thou art my God, and I will thank thee: thou art my God, and I will praise thee.

O give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

THE TWENTY-FOURTH DAY.

PART I.

From Psalm 119.

BLESSED are those that are undefiled in the way: and walk in the law of the Lord.

Blessed are they that keep his testimonies: and seek him with their whole heart.

They also do no iniquity: they walk in his ways.

Thou hast charged: that we shall diligently keep thy commandments.

O that my ways were made so direct: that I might keep thy statutes!

So shall I not be confounded: while I have respect unto all thy commandments.

I will thank thee with an unfeigned heart: when I shall have learned the judgements of thy righteousness.

I will keep thy ceremonies: O forsake me not utterly.

Wherewithal shall a young man cleanse his way: even by ruling himself after thy word.

With my whole heart have I sought thee: O let me not wander from thy commandments.

Thy words have I hid within my heart: that I should not sin against thee.

Blessed art thou, O Lord: O teach me thy statutes.

With my lips have I been telling: of all the judgements of thy mouth.

I have had as great delight in the way of thy testimonies: as in all manner of riches.

I will talk of thy commandments: and have respect unto thy ways.

My delight shall be in thy statutes: and I will not forget thy word.

O do well unto thy servant: that I may live, and keep thy word.

Open thou mine eyes: that I may see the wondrous things of thy law.

I am a stranger upon earth: O hide not thy commandments from me.

My soul breaketh out for the very fervent desire: that it hath alway unto thy judgements.

O turn from me shame and rebuke: for I have kept thy testimonies.

For thy testimonies are my delight and my counsellors.

PART II.

From Psalm 119.

MY soul cleaveth to the dust: O quicken thou me according to thy word.

I have acknowledged my ways, and thou heardest me: O teach me thy statutes.

Make me to understand the way of thy

commandments: and so shall I talk of thy wondrous works.

My soul melteth away for very heaviness: comfort thou me according unto thy word.

Take from me the way of lying: and cause thou me to make much of thy law.

I have chosen the way of truth: and thy judgements have I laid before me.

I have stuck unto thy testimonies: O Lord, confound me not.

I will run the way of thy commandments: when thou hast set my heart at liberty.

Teach me, O Lord, the way of thy statutes: and I shall keep it unto the end.

Give me understanding, and I shall keep thy law: yea, I shall keep it with my whole heart.

Make me to go in the path of thy commandments: for therein is my desire.

Incline my heart unto thy testimonies: and not to covetousness.

O turn away mine eyes, lest they behold vanity: and quicken thou me in thy way.

O stablish thy word in thy servant: that I may fear thee.

Take away the rebuke that I am afraid of: for thy judgements are good.

Behold, my delight is in thy commandments: O quicken me in thy righteousness.

Let thy loving mercy come also unto me, O Lord: even thy salvation, according unto thy word.

So shall I have wherewith to answer him that reproacheth me: for my trust is in thy word.

O take not the word of thy truth utterly out of my mouth: for my hope is in thy judgements.

So shall I alway keep thy law: yea, for ever and ever.

And I will walk at liberty: for I seek thy commandments.

And my delight shall be in thy commandments: which I have loved.

My hands also will I lift up unto thy commandments, which I have loved: and my study shall be in thy statutes.

THE TWENTY-FIFTH DAY.

PART I.

From Psalm 119.

O THINK upon thy servant as concerning thy word: wherein thou hast caused me to put my trust.

The same is my comfort in my trouble: for thy word hath quickened me.

The proud have had me exceedingly in derision: yet have I not shrinked from thy law.

For I remembered thine everlasting judgements, O Lord: and received comfort.

Horror hath taken hold upon me: because of the wicked that forsake thy law.

Thy statutes have been my songs: in the house of my pilgrimage.

I have thought upon thy Name, O Lord, in the night-season: and have kept thy law.

This I had: because I kept thy commandments.

Thou art my portion, O Lord: I have promised to keep thy law.

I made my humble petition in thy presence with my whole heart: O be merciful unto me according to thy word.

I called mine own ways to remembrance: and turned my feet unto thy testimonies.

I made haste, and prolonged not the time: to keep thy commandments.

At midnight I will rise to give thanks unto thee: because of thy righteous judgements.

I am a companion of all them that fear thee: and keep thy commandments.

The earth, O Lord, is full of thy mercy: O teach me thy statutes.

O Lord, thou hast dealt graciously with thy servant: according unto thy word.

O learn me true understanding and knowledge: for I have believed thy commandments.

Before I was troubled, I went wrong: but now have I kept thy word.

Thou art good and gracious : O teach me thy statutes.

The proud have imagined a lie against me : but I will keep thy commandments with my whole heart.

It is good for me that I have been in trouble : that I may learn thy statutes.

The law of thy mouth is dearer unto me : than thousands of gold and silver.

PART II.

From Psalm 119.

THY hands have made me, and fashioned me : O give me understanding, that I may learn thy commandments.

They that fear thee will be glad when they see me : because I have put my trust in thy word.

I know, O Lord, that thy judgements are right : and that thou of very faithfulness hast caused me to be troubled.

O let thy merciful kindness be my comfort : according to thy word unto thy servant.

O let thy loving mercies come unto me, that I may live : for thy law is my delight.

Let such as fear thee, and have known thy testimonies : be turned unto me.

O let my heart be sound in thy statutes : that I be not ashamed.

My soul fainteth for thy salvation : but I hope in thy word.

Mine eyes long sore for thy word : saying, O when wilt thou comfort me ?

O quicken me after thy loving kindness : and so shall I keep the testimonies of thy mouth.

O Lord, thy word : endureth for ever in heaven.

Thy truth also remaineth from one generation to another : thou hast laid the foundation of the earth, and it abideth.

They continue this day according to thine ordinance : for all things serve thee.

If my delight had not been in thy law : I should have perished in my trouble.

I will never forget thy commandments : for with them thou hast quickened me.

I am thine, O save me : for I have sought thy commandments.

I have seen an end of all perfection : but thy commandment is exceeding broad.

Lord, what love have I unto thy law : all the day long is my study in it.

Thou through thy commandments hast made me wiser than mine enemies : for they are ever with me.

I am wiser than the aged : because I kept thy commandments.

I have refrained my feet from every evil way : that I may keep thy word.

I have not shrunk from thy judgements : for thou teachest me.

O how sweet are thy words unto my throat : yea, sweeter than honey unto my mouth.

Through thy commandments I get understanding : therefore I hate all evil ways.

THE TWENTY-SIXTH DAY.

PART I.

From Psalm 119.

THY word is a lantern unto my feet : and a light unto my paths.

I have sworn, and am stedfastly purposed : to keep thy righteous judgements.

I am troubled above measure : quicken me, O Lord, according to thy word.

Let the free-will offerings of my mouth please thee, O Lord : and teach me thy judgements.

My soul is alway in my hand : yet do I not forget thy law.

Thy testimonies have I claimed as mine heritage for ever : and why ? they are the very joy of my heart.

I have applied my heart to fulfil thy statutes alway : even unto the end.

I hate vain thoughts : but thy law do I love.

Thou art my hiding place and my shield : and my trust is in thy word.

Away from me, ye wicked: I will keep the commandments of my God.

O stablish me according to thy word, that I may live : and let me not be disappointed of my hope.

Hold thou me up, and I shall be safe: yea, my delight shall be ever in thy statutes.

Thou hast trodden down all them that depart from thy statutes: for they imagine but deceit.

My flesh trembleth for fear of thee : and I am afraid of thy judgements.

I deal with the thing that is lawful and right: O give me not over to mine oppressors.

Be surety for thy servant for good: let not the proud oppress me.

Mine eyes are wasted away with looking for thy health: and for the word of thy righteousness.

O deal with thy servant according unto thy loving mercy: and teach me thy statutes.

I am thy servant, O grant me understanding: that I may know thy testimonies.

I love thy commandments: above gold and precious stone.

Therefore I esteem all thy precepts concerning all things to be right: and I hate every false way.

Thy testimonies are wonderful: therefore doth my soul keep them.

The entrance of thy word giveth light: it giveth understanding unto the simple.

I opened my mouth, and panted: for I longed for thy commandments.

O look thou upon me, and be merciful unto me: as thou usest to do unto those that love thy Name.

Order my steps in thy word: and so shall no wickedness have dominion over me.

Deliver me from the oppression of man: so will I keep thy precepts.

Shew the light of thy countenance upon thy servant: and teach me thy statutes.

Mine eyes gush out with water: because men keep not thy law.

PART II.

From Psalm 119.

RIGHTEOUS art thou, O Lord: and true is thy judgement.

The testimonies that thou hast commanded: are exceeding righteous and true.

My zeal hath even consumed me: because mine enemies have forgotten thy words.

Thy word is very pure: therefore thy servant loveth it.

I am small, and of no reputation: yet do I not forget thy commandments.

Thy righteousness is an everlasting righteousness: and thy law is the truth.

Trouble and heaviness have taken hold upon me: yet is my delight in thy commandments.

The righteousness of thy testimonies is everlasting: O grant me understanding, and I shall live.

I call with my whole heart: hear me, O Lord, I will keep thy statutes.

Yea, even unto thee do I call: help me, and I shall keep thy testimonies.

Early in the morning do I cry unto thee: for in thy word is my trust.

Mine eyes prevent the night-watches: that I might be occupied in thy words.

Hear my voice, O Lord, according unto thy loving kindness: quicken me according as thou art wont.

They draw nigh that follow after mischief: they are far from thy law.

Thou art near, O Lord: and all thy commandments are truth.

As concerning thy testimonies, I have known long since: that thou hast grounded them for ever.

O consider mine adversity, and deliver me: for I do not forget thy law.

Avenge thou my cause and deliver me: quicken me according to thy word.

Health is far from the ungodly: for they regard not thy statutes.

Great is thy mercy, O Lord: quicken me as thou art wont.

It grieveth me when I see the transgressors: because they keep not thy law.

Consider, O Lord, how I love thy commandments: O quicken me according to thy loving kindness.

Thy word is true from everlasting: all the judgements of thy righteousness endure for evermore.

I rejoice at thy word: as one that findeth great spoil.

I hate and abhor lying: but thy law do I love.

Seven times a day do I praise thee: because of thy righteous judgements.

Great is the peace that they have who love thy law: and nothing shall offend them.

Lord, I have looked for thy saving health: and done after thy commandments.

My soul hath kept thy testimonies: and loved them exceedingly.

I have kept thy commandments and testimonies: for all my ways are before thee.

Let my cry come before thee, O Lord: give me understanding according to thy word.

Let my supplication come before thee: deliver me according to thy word.

My lips shall speak of thy praise: when thou hast taught me thy statutes.

Yea, my tongue shall sing of thy word: for all thy commandments are righteous.

Let thine hand help me: for I have chosen thy commandments.

I have longed for thy saving health, O Lord: and in thy law is my delight.

O let my soul live, and it shall praise thee: and thy judgements shall help me.

I have gone astray like a sheep that is lost: O seek thy servant, for I do not forget thy commandments.

THE TWENTY-SEVENTH DAY.

PART I.

From Psalms 120, 121, 122, 123.

WHEN I was in trouble, I called upon the Lord: and he heard me.

Deliver my soul, O Lord, from lying lips: and from a deceitful tongue.

What reward shall be given or done unto thee, thou false tongue: even mighty and sharp arrows, with hot burning coals.

Woe is me, that I am constrained to dwell with Mesech: and to have my habitation among the tents of Kedar.

I will lift up mine eyes unto the hills: from whence cometh my help.

My help cometh even from the Lord: who hath made heaven and earth.

He will not suffer thy foot to be moved: and he that keepeth thee will not sleep.

Behold, he that keepeth Israel: shall neither slumber nor sleep.

The Lord himself is thy keeper: the Lord is thy shade upon thy right hand;

So that the sun shall not burn thee by day: neither the moon by night.

The Lord shall preserve thee from all evil: yea, it is even he that shall keep thy soul.

The Lord shall preserve thy going out, and thy coming in: from this time forth for evermore.

I was glad when they said unto me: We will go into the house of the Lord.

Our feet shall stand in thy gates: O Jerusalem.

Jerusalem is built as a city: that is compact together;

Whither the tribes go up, the tribes of the Lord: unto the testimony of Israel, to give thanks unto the Name of the Lord.

For there is the seat of judgement: even the seat of the house of David.

O pray for the peace of Jerusalem: they shall prosper that love thee.

Peace be within thy walls: and plenteousness within thy palaces.

For my brethren and companions sakes: I will wish thee prosperity.

Yea, because of the house of the Lord our God: I will seek to do thee good.

Unto thee lift I up mine eyes: O thou that dwellest in the heavens.

Behold, even as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress: even so our eyes wait upon the Lord our God, until he have mercy upon us.

PART II.

Psalms 124, 125, 126, 127, 128.

IF the Lord himself had not been on our side, now may Israel say: if the Lord himself had not been on our side, when men rose up against us;

Then they had swallowed us up quick: when their wrath was kindled against us.

Then the waters had overwhelmed us: the stream had gone over our soul.

Then the proud waters: had gone over our soul.

But praised be the Lord: who hath not given us over for a prey unto their teeth.

Our soul is escaped even as a bird out of the snare of the fowler: the snare is broken, and we are delivered.

Our help standeth in the Name of the Lord: who hath made heaven and earth.

They that put their trust in the Lord, shall be even as the mount Sion: which may not be removed, but standeth fast for ever.

The hills stand about Jerusalem: even so standeth the Lord round about his people, from this time forth for evermore.

For the rod of the ungodly cometh not into the lot of the righteous: lest the righteous put their hand unto wickedness.

Do well, O Lord: unto those that are good and true of heart.

As for such as turn back unto their crooked ways: the Lord shall lead them forth with the evil doers, but peace shall be upon Israel.

When the Lord turned again the captivity of Sion: we were like unto them that dream.

Then was our mouth filled with laughter: and our tongue with singing.

Then said they among the heathen: The Lord hath done great things for them.

Yea, the Lord hath done great things for us already: whereof we rejoice.

Turn our captivity, O Lord: as the rivers in the south.

They that sow in tears: shall reap in joy.

He that now goeth on his way weeping, and beareth forth good seed: shall doubt-

less come again with joy, and bring his sheaves with him.

Except the Lord build the house: their labour is but lost that build it.

Except the Lord keep the city: the watchman waketh but in vain.

It is vain for you to rise up early, to sit up late, to eat the bread of sorrows: for so he giveth his beloved sleep.

Lo, children are an heritage of the Lord: and the fruit of the womb is his reward.

As arrows are in the hand of a mighty man: so are the children of the youth.

Happy is the man that hath his quiver full of them: they shall not be ashamed when they shall speak with the enemies in the gate.

Blessed is every one that feareth the Lord: that walketh in his ways.

For thou shalt eat the labours of thine hands: happy shalt thou be, and it shall be well with thee.

Thy wife shall be as a fruitful vine: by the sides of thine house;

Thy children like olive plants: round about thy table.

Behold, that thus shall the man be blessed: that feareth the Lord.

The Lord shall bless thee out of Sion: and thou shalt see the good of Jerusalem all the days of thy life.

Yea, thou shalt see thy children's children: and peace upon Israel.

THE TWENTY-EIGHTH DAY.

PART I.

From Psal. 130, 132, 133, 134, 135.

IF thou, Lord, will be extreme to mark what is done amiss: O Lord, who shall stand?

But there is forgiveness with thee: that thou mayest be feared.

I looked for the Lord, my soul doth wait for him: in his word is my trust.

My soul waiteth for the Lord more than they that watch for the morning: I say, more than they that watch for the morning.

Let Israel hope in the Lord, for with the Lord there is mercy: and with him is plenteous redemption.

And he shall redeem Israel: from all his sins.

Arise, O Lord, into thy rest: thou, and the ark of thy strength.

Let thy priests be clothed with righteousness: and let thy saints shout for joy.

The Lord hath chosen Sion: he hath desired it for his habitation.

This is my rest for ever: here will I dwell, for I have a delight therein.

I will abundantly bless her provision: I will satisfy her poor with bread.

I will also clothe her priests with salvation: and her saints shall shout aloud for joy.

Behold, how good and joyful a thing it is: for brethren to dwell together in unity.

It is like the precious ointment upon the head, that ran down upon the beard: even Aaron's beard, and went down to the skirts of his clothing;

As the dew of Hermon: and as the dew that descended upon the mountains of Sion.

For there the Lord commanded the blessing: even life for evermore.

Behold now, praise the Lord: all ye servants of the Lord.

Ye that by night stand in the house of the Lord: even in the courts of the house of our God.

Lift up your hands in the sanctuary: and praise the Lord.

The Lord that made heaven and earth: give thee blessing out of Sion.

O praise the Lord, laud ye the Name of the Lord: praise it, O ye servants of the Lord;

Ye that stand in the house of the Lord: in the courts of the house of our God.

O praise the Lord, for the Lord is gracious: O sing praises unto his Name, for it is lovely.

For why? the Lord hath chosen Jacob

unto himself: and Israel for his peculiar treasure.

For I know that the Lord is great: and that our God is above all gods.

Whatsoever the Lord pleased, that did he in heaven, and in earth: in the sea, and in all deep places.

He causeth the vapours to ascend from the ends of the earth: he maketh lightnings for the rain; he bringeth the wind out of his treasures.

For the Lord will judge his people: and be gracious unto his servants.

The idols of the heathen are silver and gold: the work of men's hands.

They have mouths, but they speak not: eyes have they, but they see not.

They have ears, but they hear not: neither is there any breath in their mouths. They that make them are like unto them: and so are all they that put their trust in them.

Praised be the Lord out of Sion: who dwelleth at Jerusalem.

PART II.

From Psalms 136, 138, 139.

O GIVE thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

O give thanks unto the God of gods: for his mercy endureth for ever.

O give thanks unto the Lord of lords: for his mercy endureth for ever.

To him who alone doth great wonders: for his mercy endureth for ever.

To him that by wisdom made the heavens: for his mercy endureth for ever.

To him that stretched out the earth above the waters: for his mercy endureth for ever.

To him that made great lights: for his mercy endureth for ever;

The sun to rule the day: for his mercy endureth for ever;

The moon and the stars to govern the night: for his mercy endureth for ever.

Who remembered us when we were in trouble: for his mercy endureth for ever;

And hath delivered us from our enemies: for his mercy endureth for ever.

Who giveth food to all flesh: for his mercy endureth for ever.

O give thanks unto the God of heaven: for his mercy endureth for ever.

O give thanks unto the Lord of lords: for his mercy endureth for ever.

I will give thanks unto thee, O Lord, with my whole heart: even before the gods will I sing praise unto thee.

I will worship toward thy holy temple, and praise thy Name, because of thy lov-

ing kindness and truth: for thou hast magnified thy Name, and thy word above all things.

O Lord, thou hast searched me out, and known me: thou knowest my down-sitting, and mine up-rising; thou understandest my thoughts afar off.

Thou compassest my path, and my lying down: and art acquainted with all my ways.

For lo, there is not a word in my tongue: but thou, O Lord, knowest it altogether.

Thou hast beset me behind and before: and laid thine hand upon me.

Such knowledge is too wonderful for me: it is high; I cannot attain unto it.

Whither shall I go from thy spirit: or whither shall I flee from thy presence?

If I ascend up into heaven, thou art there: if I make my bed in hell, behold thou art there.

If I take the wings of the morning: and dwell in the uttermost parts of the sea;

Even there shall thy hand lead me: and thy right hand shall hold me.

If I say, Surely the darkness shall cover me: even the night shall be light about me.

Yea, the darkness hideth not from thee, but the night shineth as the day: the darkness and the light are both alike to thee.

For my reins are thine: thou hast covered me in my mother's womb.

I will give thanks unto thee, for I am fearfully and wonderfully made: marvellous are thy works, and that my soul knoweth right well.

Thine eyes did see my substance, yet being unperfect: and in thy book were all my members written;

Which day by day were fashioned: when as yet there was none of them.

How precious also are thy thoughts unto me, O God: how great is the sum of them!

If I should count them, they are more in number than the sand: when I wake, I am still with thee.

Try me, O God, and seek the ground of my heart: prove me, and examine my thoughts.

Look well if there be any way of wickedness in me: and lead me in the way everlasting.

THE TWENTY-NINTH DAY.

PART I.

From Psalms 140, 141, 142, 143.

DELIVER me, O Lord, from the evil man: preserve me from the violent man.

Who imagine mischief in their hearts: and stir up strife all the day long.

They have sharpened their tongues like a serpent: adders poison is under their lips.

Keep me, O Lord, from the hands of the ungodly: preserve me from the wicked men, who are purposed to overthrow my goings.

I said unto the Lord, Thou art my God: hear the voice of my prayers, O Lord.

Let not an evil speaker be established in the earth: evil shall hunt the violent man to overthrow him.

I know that the Lord will maintain the cause of the afflicted: and the right of the poor.

Surely the righteous shall give thanks unto thy name: the upright shall dwell in thy presence.

Lord, I call upon thee, haste thee unto me: and consider my voice when I cry unto thee.

Let my prayer be set forth in thy sight as the incense: and the lifting up of my hands as the evening sacrifice.

Set a watch, O Lord, before my mouth: and keep the door of my lips.

O let not mine heart be inclined to any evil thing: to practice wicked works, with the men that work iniquity; and let me not eat of their dainties.

Let the righteous smite me, it shall be a kindness: and let him reprove me;

It shall be an excellent oil: which shall not break my head.

I cried unto the Lord with my voice: yea, even unto the Lord did I make my supplication.

I poured out my complaints before him: and shewed him of my trouble.

When my spirit was in heaviness, thou knewest my path: in the way wherein I walked, have they privily laid a snare for me.

I looked also upon my right hand: and saw there was no man that would know me.

I had no place to flee unto: and no man cared for my soul.

I cried unto thee, O Lord, and said: Thou art my hope and my portion in the land of the living.

Consider my complaint: for I am brought very low.

O deliver me from my persecutors: for they are too strong for me.

Bring my soul out of prison, that I may praise thy Name: the righteous shall compass me about; for thou shalt deal bountifully with me.

Hear my prayer, O Lord, and consider my desire: hearken unto me for thy truth and righteousness sake.

And enter not into judgement with thy

servant: for in thy sight shall no man living be justified.

My spirit is vexed within me: and my heart within me is desolate.

I remember the days of old, I meditate on all thy works: I muse on the work of thy hands.

I stretch forth my hands unto thee: my soul gaspeth unto thee as a thirsty land.

O let me hear thy loving kindness betimes in the morning, for in thee is my trust: shew thou me the way that I should walk in, for I lift up my soul unto thee.

Teach me to do the thing that pleaseth thee, for thou art my God: let thy loving Spirit lead me forth into the land of righteousness.

PART II.

From Psalms 144, 145.

BLESSED be the Lord my strength: my goodness and my fortress, my high tower and my deliverer, my shield, and he in whom I trust.

Lord, what is man, that thou takest knowledge of him: or the son of man, that thou makest account of him?

Man is like to vanity: his days are as a shadow that passeth away.

I will sing a new song unto thee, O God: and sing praises unto thee upon a ten-stringed lute.

Save me, and deliver me from the hand of strange children: whose mouth talketh of vanity, and their right hand is a right hand of iniquity;

That our sons may be as plants grown up in their youth: and that our daughters may be as corner stones polished after the similitude of a palace;

That our garners may be full, affording all manner of store: that our sheep may bring forth thousands and ten thousands in our streets.

That our oxen may be strong to labour, that there may be no decay: no leading into captivity, and no complaining in our streets.

Happy are the people that are in such a case: yea, blessed are the people who have the Lord for their God.

I will magnify thee, O God, my King: and I will praise thy Name for ever and ever.

Every day will I give thanks unto thee: and praise thy Name for ever and ever.

Great is the Lord, and marvellous, worthy to be praised: there is no end of his greatness.

One generation shall praise thy works unto another: and declare thy power.

As for me, I will be talking of thy worship: thy glory, thy praise, and wondrous works;

So that men shall speak of the might of thy marvellous acts: and I will also tell of thy greatness.

They shall abundantly utter the memory of thy great goodness: and shall sing of thy righteousness.

The Lord is gracious and merciful: long-suffering, and of great goodness.

The Lord is good to all: and his tender mercies are over all his works.

All thy works shall praise thee, O Lord: and thy saints shall bless thee.

They shall speak of the glory of thy kingdom: and talk of thy power;

That thy power, thy glory, and mightiness of thy kingdom: might be known unto men.

Thy kingdom is an everlasting kingdom: and thy dominion endureth throughout all ages.

The Lord upholdeth all such as fall: and lifteth up all those that are bowed down.

The eyes of all wait upon thee, O Lord: and thou givest them their meat in due season.

Thou openest thine hand: and satisfiest the desire of every living thing.

The Lord is righteous in all his ways: and holy in all his works.

The Lord is nigh unto all them that call

upon him: yea, all such as call upon him faithfully.

He will fulfil the desire of them that fear him: he also will hear their cry, and will help them.

The Lord preserveth all them that love him: but all the wicked will he destroy.

My mouth shall speak the praise of the Lord: and let all flesh give thanks unto his holy Name for ever and ever.

THE THIRTIETH DAY.

PART I.

From Psalms 146, 147.

PRAISE the Lord, O my soul; while I live will I praise the Lord: yea, as long as I have any being, I will sing praises unto my God.

O put not your trust in princes, nor in any child of man: for there is no help in them.

For when the breath of man goeth forth he shall turn again to his earth: and then all his thoughts perish.

Blessed is he that hath the God of Jacob for his help: and whose hope is in the Lord his God.

Who made heaven and earth, the sea

and all that therein is: who keepeth his promise for ever.

Who helpeth them to right that suffer wrong: who feedeth the hungry.

The Lord looseth men out of prison: the Lord giveth sight to the blind.

The Lord raiseth them that are bowed down: the Lord loveth the righteous.

The Lord preserveth the strangers; he relieveth the fatherless and widow: but the way of the wicked he turneth upside down.

The Lord thy God, O Sion, shall be King for evermore; and throughout all generations.

Praise ye the Lord, for it is good to sing praises upon our God: for it is pleasant, and praise is comely.

The Lord doth build up Jerusalem: and gathereth together the out-casts of Israel.

He healeth those that are broken in heart: and bindeth up their wounds.

He telleth the number of the stars: and calleth them all by their names.

Great is our Lord, and great is his power: his wisdom is infinite.

The Lord lifteth up the meek: he casteth the wicked down to the ground.

Sing unto the Lord with thanksgiving: sing praise upon the harp unto our God.

Who covereth the heaven with clouds, who prepareth rain for the earth: who maketh grass to grow upon the mountains.

Who giveth to the beast his food: and to the young ravens which cry.

He delighteth not in the strength of an horse: he taketh not pleasure in the legs of a man.

The Lord taketh pleasure in them that fear him: in those that hope in his mercy.

Praise the Lord, O Jerusalem: praise thy God, O Sion.

For he hath strengthened the bars of thy gates: he hath blessed thy children within thee.

He maketh peace in thy borders: and filleth thee with the finest of the wheat.

He sendeth forth his commandment upon earth: and his word runneth very swiftly.

He giveth snow like wool: and scattereth the hoarfrost like ashes.

He casteth forth his ice like morsels: who can stand before his cold?

He sendeth out his word, and melteth them: he causeth his wind to blow, and the waters flow.

He sheweth his word unto Jacob: his statutes and ordinances unto Israel.

PART II.

From Psalms 148, 149, 150.

O PRAISE the Lord of heaven: praise him in the height.

Praise him, all ye angels of his: praise him, all his host.

Praise him, sun and moon: praise him, all ye stars and light.

Praise him, all ye heavens: and ye waters, that are above the heavens.

Let them praise the Name of the Lord: for he spake the word, and they were made; he commanded, and they were created.

He hath made them fast for ever and ever: he hath given them a law which shall not be broken.

Praise the Lord from the earth: ye dragons and all deeps;

Fire and hail, snow and vapours: wind and storm, fulfilling his word;

Mountains and all hills: fruitful trees and all cedars;

Beasts and all cattle: worms and feathered fowls;

Kings of the earth and all people: princes and all judges of the world;

Young men and maidens, old men and children, praise the Name of the Lord: for his Name only is excellent, his glory above earth and heaven.

He shall exalt the horn of his people, all his saints shall praise him: even the children of Israel, even the people that serveth him.

O sing unto the Lord a new song: let the congregation of saints praise him.

Let Israel rejoice in him that made him: and let the children of Sion be joyful in their King.

Let them praise his Name with the pipe: let them sing praises unto him with tabret and harp.

For the Lord hath pleasure in his people: he will beautify the meek with salvation.

O praise God in his holiness: praise him in the firmament of his power.

Praise him in his noble acts: praise him according to his excellent greatness.

Praise him in the sound of the trumpet: praise him with the psaltery and harp.

Praise him with the timbrel and pipe: praise him with stringed instruments and organs.

Praise him upon the loud cymbals: praise him upon the high-sounding cymbals.

Let every thing that hath breath: praise the Lord.

¶ *On the 31st day of any month, the same Psalms may be said or sung as on the preceding day: or else the following, either in the Morning or in the Evening, instead of what is appointed for the same respectively.*

O All ye works of the Lord, bless ye the Lord: praise him, and magnify him for ever.

O ye angels of the Lord, bless ye the Lord: praise him, and magnify him for ever.

O ye heavens, bless ye the Lord: praise him, and magnify him for ever.

O ye waters, that are above the firmament, bless ye the Lord: praise him, and magnify him for ever.

O all ye powers of the Lord, bless ye the

Lord: praise him, and magnify him for ever.

O ye sun and moon, bless ye the Lord: praise him, and magnify him for ever.

O ye stars of heaven, bless ye the Lord: praise him, and magnify him for ever.

O ye showers and dew, bless ye the Lord: praise him, and magnify him for ever.

O ye winds of God, bless ye the Lord: praise him, and magnify him for ever.

O ye fire and heat, bless ye the Lord: praise him, and magnify him for ever.

O ye winter and summer, bless ye the Lord: praise him, and magnify him for ever.

O ye dews and frosts, bless ye the Lord: praise him, and magnify him for ever.

O ye frost and cold, bless ye the Lord: praise him, and magnify him for ever.

O ye ice and snow, bless ye the Lord: praise him, and magnify him for ever.

O ye nights and days, bless ye the Lord: praise him, and magnify him for ever.

O ye light and darkness, bless ye the Lord: praise him, and magnify him for ever.

O ye lightnings and clouds, bless ye the Lord: praise him, and magnify him for ever.

O let the earth bless the Lord: yea, let it praise him, and magnify him for ever.

O ye mountains and hills, bless ye the

Lord: praise him, and magnify him for ever.

O all ye green things upon the earth, bless ye the Lord: praise him, and magnify him for ever.

O ye wells, bless ye the Lord: praise him, and magnify him for ever.

O ye seas and floods, bless ye the Lord: praise him, and magnify him for ever.

O ye whales, and all that move in the waters, bless ye the Lord: praise him, and magnify him for ever.

O all ye fowls of the air, bless ye the Lord: praise him, and magnify him for ever.

O all ye beasts and cattle, bless ye the Lord: praise him, and magnify him for ever.

O ye children of men, bless ye the Lord: praise him, and magnify him for ever.

O let Israel bless the Lord: praise him, and magnify him for ever.

O ye priests of the Lord, bless ye the Lord: praise him, and magnify him for ever.

O ye servants of the Lord, bless ye the Lord: praise him, and magnify him for ever.

O ye spirits and souls of the righteous, bless ye the Lord: praise him, and magnify him for ever.

O ye holy and humble men of heart, bless

ye the Lord: praise him, and magnify him for ever.

¶ *On Christmas-day, Easter-day, Ascension-day, and Whitsunday, instead of the Psalms for the Days of the Months respectively, shall be said or sung at Morning Prayer, the 2d Part for the 16th Day; and in the Evening, the 1st Part for the 19th Day.*

¶ *And on Ash-Wednesday and Good-Friday, instead of the Psalms for the Days of the Months respectively, shall be said or sung at Morning Prayer, the 2d Part for the 11th Day; and at Evening Prayer, the 1st Part for the 20th Day.*

END OF THE PSALTER.

[Note, *That in all future editions, the following portions of Psalms are to be inserted immediately before the collects of the days for which they are respectively appointed: And in the Rubrick before the Psalm* "O come let us sing, *&c.*" *instead of these words,* "*Easter-day, upon which another Anthem is appointed,*" *the following words are to be inserted,* "*such days, for which it is otherwise ordered.*"]

CHRISTMAS-DAY.

At Morning Prayer, instead of the Psalm "O come let us sing, *&c.*" *the following shall be said or sung.*

From Psalms 45, 89, 110.

THY seat, O God, endureth forever: the sceptre of thy kingdom is a right sceptre.

Thou hast loved righteousness, and hated iniquity: wherefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

My song shall be alway of the loving kindness of the Lord: with my mouth will

I ever be shewing thy truth, from one generation to another.

For I have said, Mercy shall be set up for ever: thy truth shalt thou stablish in the heavens.

The Lord is our defence: the holy one of Israel is our king.

Thou spakest sometime in visions unto thy saints, and saidst: I have laid help upon one that is mighty; I have exalted one chosen out of the people.

I will set his dominion in the sea: and his right hand in the floods.

And I will make him my first-born: higher than the kings of the earth.

The Lord said unto my Lord: Sit thou on my right hand, until I make thine enemies thy footstool.

The Lord shall send the rod of thy power out of Sion: be thou ruler, even in the midst among thine enemies.

In the day of thy power shall the people offer thee free-will offerings with an holy worship: the dew of thy birth is of the womb of the morning.

The Lord sware, and will not repent: Thou art a priest for ever after the order of Melchizedech.

ASH-WEDNESDAY.

¶ *At Morning Prayer, instead of the Psalm* "O come let us sing, *&c.*" *the following shall be said or sung.*

From Psalms 32, 38, 130.

BLESSED is he whose unrighteousness is forgiven: and whose sin is covered.

Blessed is the man unto whom the Lord imputeth no sin: and in whose spirit there is no guile.

Put me not to rebuke, O Lord, in thine anger: neither chasten me in thy heavy displeasure.

For thine arrows stick fast in me: and thine hand presseth me sore.

My wickednesses are gone over my head: and are like a sore burden, too heavy for me to bear.

I will confess my wickedness: and be sorry for my sin.

Haste thee to help me: O Lord God of my salvation.

Out of the depth have I called unto thee, O Lord: Lord, hear my voice.

Let thine ears be attentive: to the voice of my supplications.

If thou, Lord, shouldest be extreme to mark what is done amiss: O Lord, who shall stand?

But there is forgiveness with thee: that thou mayest be feared.

GOOD-FRIDAY.

From Psalms 22, 69, 40.

MY God, my God, look upon me; why hast thou forsaken me: and art so far from my health, and from the words of my complaint?

But thou art holy: O thou that inhabitest the praises of Israel.

I am a worm and no man: a reproach of men, and despised of the people.

All they that see me laugh me to scorn; they shoot out the lip, they shake the head, saying,

He trusted in God, that he would deliver him: let him deliver him, if he will have him.

The counsel of the wicked layeth siege against me: they pierced my hands and my feet.

They part my garments among them: and cast lots upon my vesture.

But be not thou far from me, O Lord: O my strength, haste thee to help me.

Thy rebuke hath broken my heart; I am full of heaviness: I looked for some to have pity on me, but there was no man, neither found I any to comfort me.

They gave me gall to eat: and when I was thirsty, they gave me vinegar to drink.

Sacrifice and meat-offering thou wouldest not: but mine ears hast thou opened.

Burnt-offerings and sacrifice for sin hast thou not required: then said I, Lo, I come.

In the volume of the book, it is written of me, that I should fulfil thy will, O my God: I am content to do it; yea, thy law is within my heart.

ASCENSION-DAY.

From Psalms 24, 47.

LIFT up your heads, O ye gates, and be ye lift up, ye everlasting doors: and the King of Glory shall come in.

Who is the King of Glory: the Lord strong and mighty, even the Lord mighty in battle.

Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors: and the King of Glory shall come in.

Who is the King of Glory: even the Lord of hosts, he is the King of Glory.

O clap your hands together, all ye people: shout unto God with the voice of triumph.

For the Lord most high is terrible: he is a great king over all the earth.

God is gone up with a shout: the Lord with the sound of a trumpet.

Sing praises to God, sing praises: sing praises unto our king, sing praises.

God reigneth over the heathen: God sitteth upon the throne of his holiness.

The princes of the people are gathered together, even the people of the God of Abraham: for the shields of the earth belong unto God; he is greatly exalted.

WHITSUNDAY.

From Psalms 2, 68.

I WILL declare the decree: the Lord hath said unto me, Thou art my son, this day have I begotten thee.

Desire of me, and I shall give thee the heathen for thine inheritance: and the utmost parts of the earth for thy possession.

Be wise now therefore, O ye kings: be instructed, ye judges of the earth.

Serve the Lord with fear: and rejoice with trembling.

Sing unto God, sing praises to his name: extol him that rideth upon the heavens by his name Jah, and rejoice before him.

Thou, O God, sentest a gracious rain upon thine inheritance: and refreshedst it when it was weary.

The Lord gave the word: great was the company of those who published it.

Though ye have lain among the pots, yet shall ye be as the wings of a dove: co-

vered with silver, and her feathers with yellow gold.

Thou hast ascended on high, thou hast led captivity captive : thou hast received gifts for men, yea, for the rebellious also, that the Lord God might dwell among them.

Blessed be the Lord, who daily loadeth us with benefits : even the God of our salvation.

Sing unto God, ye kingdoms of the earth : O sing praises unto the Lord ;

To him that rideth upon the heaven of heavens, which were of old : lo, he doth send out his voice, and that a mighty voice.

Ascribe the strength unto God : his excellency is over Israel, and his strength is in the clouds.

O God, thou art terrible out of thy holy places : the God of Israel is he that giveth strength and power unto his people ; blessed be God.

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